The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

Editorial Board
Michael Williams, Editor
John J. O'Connor, Acting Managing Editor
Mary Kolars, Assistant Editor

John F. McCormick, Business Manager

Editorial Council
John J. Burns
T. Lawrason Riggs
Richard Dana Skinner
James J. Walsh

Published weekly and copyrighted, 1937, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. United States: $5.00; Canada, $5.50; Foreign: $6.00. Single copies: $.10.

VOLUME XXVII | Friday, November 5, 1937 | NUMBER 2

CONTENTS

Economy 29
Week by Week 30
Church and Anti-Church . . Friedrich Muckermann 33
Written Speech ..... Sean O'Faolain 35
On Seeing a Marble Building Cleansed (*verse*) . . Anderson M. Scruggs 36
The Far East ..... Oliver McKee, jr. 37
How Near to Right? ..... Agnes Repplier 39
Good Neighbor (*verse*) ..... Robert P. Tristram Coffin 40
Medieval Hymns ..... Max Fischer 40
The Amana Community ..... Anna M. Smith 42
The Craft (*verse*) ..... Theodore Morrison 43
Seven Days' Survey 44
The Play ..... Grenville Vernon 48
The Screen ..... James P. Cunningham 48
Communications 49
Books ..... Ross Hoffman, Geoffrey Stone, J. Elliot Ross, Philip H. Williams 51

Previous issues of The Commonweal are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

ECONOMY

IN DEDICATING the new home of the Federal Reserve Board last month, President Roosevelt asserted that our monetary and credit machinery must be coordinated with all the other instruments of government to promote the most productive utilization of human and material resources. Only in that way can we hope to achieve and maintain an enduring prosperity, free from the disastrous extremes of booms and depressions. Only in that way, he again emphasized his point, can our economic system and our democratic institutions endure.

Mr. Roosevelt did not reveal how this necessary coordination can or should be achieved. For our part, we have not thus far been able to determine with certainty the fundamental causes of the sharp decline in stock prices. Winthrop W. Aldrich blamed the break not on business or foreign complications but on taxes, the inability of large holders of stock to buy or sell without suffering a penalty, high margins, restrictions on traders and specialists and the general surveillance on the part of the Security and Exchange Commission.

We are still far from a real solution of the mystery. Indeed, the mystery of the Wall Street panic is intensified when we pause but a few moments to take a calm, broad and impartial view of the nation's magnificent resources. Money is cheap and abundant. Industry is flourishing. The crop yield has been excellent. Stocks are earning and paying good dividends. Wages have been increased and purchasing power is strong.

If there is a growing lack of confidence, as some observers assert, we must continue our search for the underlying reasons for this amazing phenomenon.

"One definite thing the federal government can do to restore business confidence," Senator Byrd recently remarked, "is to balance the budget by reducing the costs of government. This can be

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

accomplished at once by the courage and will to economize. It cannot be done by talk. We must stop writing checks for extravagant and unnecessary expenditures."

He is convinced that not only are we making huge expenditures for relief but that the ordinary expenditures of departments are still increasing out of all proportion to the services performed. If continued deficits will ultimately imperil the financial resources of the richest country in the world, it is pertinent to inquire what are the prospects of governmental economy.

Announcement has been made that the Reconstruction Finance Corporation and the Public Works Administration will make no more commitments. Other expenditures will undoubtedly be reduced in the coming months. The objection has been made, however, that the right hand of government should know what the left hand is doing. The proposed new crop control program will cost between $150,000,000 and $200,000,000 over and above the $500,000,000 cost of the present program. Furthermore, farm leaders are now demanding corn loans which would stabilize the price of this commodity at $.60 a bushel. Should the loan be granted, the cost to the taxpayers will be an additional $50,000,000. In answer to this objection, it may be noted that a conference has been arranged between officials of the Agriculture and Treasury Departments and the Budget Bureau to determine whether money could somehow be provided. We are of the opinion that judgment should be suspended until a final decision in the matter has been reached. It is highly significant that demands for government aid are being studied in terms of the budget.

We subscribe to the view that a national debt of about $36,000,000,000 as compared with a national worth of about $350,000,000,000, is not necessarily alarming. Most of this debt was incurred in a long-range program which will be of lasting benefit to the nation and to future generations. We certainly do not regret the money spent on such valuable and productive enterprises as parks, dams, irrigation, reclamation and other public works. It is regrettable, of course, that for a number of years we have been spending more than our income. As one administration spokesman asserted, we all look for the happy day when our expenses are reduced below our receipts, so that something can be applied to our national debt and put it in shape so we can take care of another rainy day. But what real difference does it make, he asks, if that balancing happens in 1938, 1939 or 1940, when we take a long-range view of things and assume that this government is going to last for at least a little time to come?

President Roosevelt has categorically stated that every effort will be made to bring expeditures within the existing tax receipts. It will be much more difficult to cut expenditures now than it was four years ago; but we do not share the fear that Mr. Roosevelt's pride will keep him from heroic action—if such action is essential to save the situation. It should also be remembered that Mr. Roosevelt cannot accomplish a satisfactory solution of this complex problem without the cooperation of Congress. He is quite right in insisting that Congress must increase taxes if it chooses again to make larger appropriations than already recommended.

Week by Week

The Trend of Events

THE CURRENT automobile show in New York City's Grand Central Palace and in show rooms in thirty-nine other cities throughout the United States, featuring the latest 1938 models, is centering national attention upon one of America's largest mass production industries. Manufacturers everywhere are very optimistic and anticipate record sales. The progressive shortening of working hours in industry, they point out, will proportionately increase the amount of leisure time available for recreational motoring. The cost of gasoline has been reduced. Roads have been improved. Depreciation costs on the modern motor car are far less than in previous years. Finally, confidence is buttressed by the fact that the purchasing power of wage earners has been substantially increased during the past twelve months. One other interesting and significant conviction may be noted. Manufacturers believe that the market among the upper income groups has been largely saturated. The vast majority of individuals with incomes over $3,000 already own cars. The present sales drive, therefore, will be concentrated upon those in the lower income groups. Production this year is estimated at 5,000,000 vehicles. The industry, employing about 6,000,000 workers, is a major factor in recovery progress and we express the hope that anticipations are fully realized in the coming months. The manufacturers have done their part. It remains to be seen whether the general public will use the new cars in such a way that traffic accidents will be substantially reduced.

PROGRESS registered in the deliberations of the Non-Intervention Committee in London regarding the withdrawal of volunteers from Spain was more than offset by disturbing developments elsewhere in Europe. The dissolution of the Catholic Center party in Danzig was immediately followed by the establishment of a Nazi totalitarian state. In the post-war period, the free city was optimistically placed under the protectorship of the League of Nations. Most observers

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

are agreed that, confronted with an accomplished fact, the League today will do nothing. The regimented German press strongly assailed the government of Czechoslovakia for suppressing a provocative demonstration in Teplitz-Schoenan, a town near the German frontier, by Konrad Henlein, pro-Nazi agitator. German newspapers denounced the incident as "a barbarous provocation" that Germany "does not propose to tolerate." Henlein's demand that the Czechoslovak government grant complete autonomy for the German-speaking minority received ardent support in Berlin. Germany claims the right to interfere in the affairs of foreign states having citizens of the German race. That another border incident will be utilized as a pretext for an armed invasion seems unlikely at this time. But we do not know the mind of Hitler and the consequent uncertainty perpetuates that feeling of hopelessness that must first be conquered before any real solution of the Central European problem can be achieved.

MR. LANDON'S "mass meeting of the air" on October 19 did little to clarify the position of the Republican party. No less than disaster at the polls, a patent confusion of men and policies prevents the G. O. P. from taking its rightful place as a rallying place for conservatives. The November 5 meeting of the Republican National Committee was scheduled to decide the fate of the proposed 1938, mid-term convention. The chances for the convention appeared greater when both Mr. Hoover and Mr. Landon were reported out of the running for the 1940 nomination. Surely the proper job of the party now is not to select a presidential candidate. What do Republicans want? The more clearly they answer that question the greater service will they render the nation. If the claims of their worst enemies are correct—that their wants are unspeakable—then it's a good thing that the party is moribund, and a foolish thing to hold a convention. The only way to disarm suspicion and to revivify the party is to settle upon some creative desires, widen the horizon of our political life and canalize effort for improvements now disregarded.

Republican Desires

ON THE first anniversary of the day on which General Franco assumed supreme command of the Nationalist movement in Spain, the general staff and many other military and civil officials assembled in the famous Burgos cathedral to participate in a solemn act of thanksgiving for the remarkable progress that has been made during the past year against the enemies of Spain's great culture. In a brief address, General Franco asserted that "our army has been delayed by the international hordes—not Spanish Reds, the sons of Spain, but the scum of Europe. For this reason, it is not only a case of ransoming Spain, but of a struggle against Red Europe. Once more is given to us Spaniards the glory of raising our bayonets in defense of civilization, the Christian spirit and occidental culture." The fall of Gijon, the flight of the Loyalist government from Valencia to Barcelona and the beginning of a suicidal Loyalist purge against alleged dissenters—all indicate that Spain may soon be in a position to work out its own splendid destiny with that patience and courage that has marked the Spanish people's long and bitter struggle for freedom.

First Anniversary

AN ILLUMINATING study might be written of the testimony given before New York's Joint Legislative Committee on Law Enforcement, currently sitting. In this place, however, we cite merely the statements reported from the hearing of the superintendent of the Matteawan State Hospital, since they bear upon a vitally important problem we have often discussed. While admitting, as a veteran alienist, the possibility that those mentally sick might be incited to commit sex crimes by reading newspaper accounts of such crimes (a possibility to which the public surely pays far too little attention), Dr. Kieb volunteered this opinion: "If I were to place the blame for playing up this type of news, I would place it on people themselves. If the people did not want to read such stories, they would not buy the papers." By "the people" Dr. Kieb obviously means the general public, not that class of afflicted types who, he says, are harmed by these stories; and we quote his words as a typical mistake of judgment, quite sincere and very mischievous because of the numbers who share it. Any press worthy of the name is not a mere commercial enterprise. Our deepest traditions affirm this. The press must earn its living, and over and above this may take its just profits; but it was not on this account that the long fight for freedom of the printed word was waged. In proportion as that freedom is sacred, it binds its practitioners to corresponding obligations. For behind the concept of that freedom is the concept of the press as the school of the citizen. As such, it is committed to telling all the truth it can get hold of, without bias, but with a due proportion to the deepest civic needs. No reader can be justified in construing that freedom as a mere permit to give him all the raw sensationalism he is willing to pay for. No paper can be justified in so construing it; and no paper will continue to enjoy forever even the material justification of immunity. This is not magniloquence—it is a prosaic factual reading of history.

The Purpose of the Press

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Grossly Exaggerated

EVERY so often something of value or charm in the human tradition is reported as being no more. We have been called upon to mourn the passing, or to rejoice at the obsequies, of such diverse things as romance in literature, the monogamous ideal of marriage, religious aspiration, the sense of adventure; only to discover that we had a very lively corpse on our hands. Among these things, youth has had a prominent place in our day. Modern youth has suffered a good deal spared to its immediate predecessors—insecurity, unwantedness, the miseries of a changing world, intensive propaganda designed to make it feel rational, responsible, practically important, and hence old. We hope not to be written down as opposing rationality and responsibility if we say that youth shows signs of throwing off the effect of these excesses and coming into its own again. We mean only that the picket line and the mass demonstration, taken alone, do not produce a perfect balance. Without a seasoning of larks, without those occasional moments of harmless effervescence which come either in youth or not at all, youth is a grimmer business than maturity. And that grimness may avenge itself later. When we read that the president of Ann Arbor was dragged from a sickbed to settle a row between his underclassmen, a balance seems somehow to have righted itself again. Perhaps roses should be plucked in season—and, of course, in moderation if possible. Otherwise it may be sought unseasonably in wistful middle age, with a less happy effect and less innocuous results.

Shadows

NEWS of Dr. Carl G. Jung's Terry lectures at Yale, entitled "Applied Psychology and Religion," was provocative rather than conclusive. The impression given by the newspapers, however, was that this second most famous psychologist and psychoanalyst is less obviously a devil than some critics would have us believe. "Everyone carries a shadow," he asserted rather unchallengeably. We are not as good as we imagine ourselves or want to be. How to deal with this shadow is the problem, and it unfortunately seems to remain a problem when Dr. Jung finishes. Repression, as we all have been thoroughly taught, is most unhealthy; that is, not recognizing the existence of our bad tendencies and inadequacies, relaxing our effort and awareness, letting things go and permitting the shadow to develop in our unconscious blacker and denser. Simply deciding that the shadow is not bad, refusing to admit the evil of these—should we say?—temptations is similarly disastrous. "To destroy a man's morality does not help either, because it would kill his better self, without which even the shadow makes no sense." Another means of removing the shadow is by suppression, conscious moral choice. Dr. Jung is pessimistic in believing that "you cannot pump morality into a system where it is not indigenous," and that "a mere suppression of the shadow is just as little a remedy as beheading against headache." The shadow cannot therefore be avoided, forgotten, repressed; it cannot lose its evil qualities by denying that they are evil; and it cannot be overridden or cut off by moral surgery when the person lacks morality. "It is natural that the more robust mentality of the fathers could not appreciate the delicacy and the merit of this subtle and, from the modern point of view, immensely practical argument." Dr. Jung seems to leave open only the possibility of developing robustness of mentality, of making morality indigenous for "a civilization that has forgotten why man's life should be sacrificial, that means, offered up to an idea greater than man." With these psychological obstacles spreading unrest throughout society, "such problems can only be solved by a general change of attitude. It begins by a change of individuals. The accumulation of such individual changes only will produce a collective solution."

Chickens and Ducklings

STEPHEN McKENNA, the brilliant Irish journalist who died three years ago, once held the post of European correspondent for Joseph Pulitzer's New York *World*. When the great editor visited Europe on a holiday, he wired McKenna to buy six chickens and six ducklings, take them to the Gare de Lyon and deliver them to his valet. McKenna promptly wired back: "Refuse de vous acheter six poulets and six canetons: ceci est ma resignation." McKenna's journal and letters, recently edited by E. R. Dodds, were prominently featured in the New York *Times Book Review* of October 17. We were still chuckling about McKenna's indignant telegram when we were brought up short in Horace Reynolds's extended review by the ludicrous statement that the translator of Plotinus possessed "what is rarer in the Irish temper, character and good old-fashioned principle." We are not acquainted with any other race that possesses precisely those virtues in a more eminent and exalted degree and hence are at a complete loss to explain why Mr. Reynolds should have seen fit to spoil a priceless anecdote by a dreary libel on the inhabitants of the isle of saints and scholars. Perhaps Mr. Reynolds has already received a telegram from an editor who nodded. If such has not been the case, we are confident that should Mr. Reynolds pass a telegraph office in the near future, the *Times* editor would fully understand the reason for a repetition of McKenna's "Ceci est ma resignation."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CHURCH AND ANTI-CHURCH

By FRIEDRICH MUCKERMANN

A RECOLLECTION: I was walking at dusk down the streets of ruined Smolensk, immediately after my release from the gigantic Bolshevik prison in that city. Suddenly the distant strains of a march struck my ear. In a moment the people were crowding off the street to make way for the swiftly approaching troop. On it came: swarthy forms carrying dim torches, swinging in unison; eerily glinting trumpets and bayonets; wild revolutionary music piercing the gloom like a shriek from hell: weirdly it swept by and on into the distance, a demonism marching row by row.

Automatically I turned away and found myself in a little Russian church. Here too it was dusk, broken only by the tiny altar-light playing on the gilded ikons. Motionless forms were kneeling here and there, lost in prayer. The silence was so absolute that it began to sing softly, mystically: it snatched me away from all I had seen, plunged me as if by magic in the shimmering mystery of another world.

Mystery stood beside mystery. I was conscious of that truth which one tries in vain to express, that there is a power by whose virtue man can be more evil than the limits of his own nature allow. But I sensed at the same time that other Kingdom piercing and flooding the twilight of our earthly existence. Then both faded into a darkness: one lighted by the calm stars of God, the other by the raging fires of pure destruction. *Mysterium gratiae* and *Mysterium iniquitatis*.

Historical facts demonstrate ever more clearly that the essence of Bolshevism is shrouded in mystery, that it is a mystery. Sociological motives do not explain the Russian and Spanish fury toward ecclesiastical persons and places, the violation of innocent nuns, crucifixion of priests, solemn orgies in cemeteries, murder of laymen merely because they carry pocket-crucifixes. Such can be understood only in the light of religious polarity. The Holy Father, who sees Bolshevism as a basically anti-God, anti-Christ and anti-Church movement, has judged in full accordance with the facts. The tragedy of our time is that those who have lost contact with the supernatural in their life and thought cannot understand this ultimate nature of Bolshevism. Where ultimate realities are involved, as in our century, only those of the Faith can see the issue at stake. Tragic unredeemed blindness: not understanding Bolshevism, how can our age combat it? It can only voice its impotent despair by reaching for the sword; for the sword cannot decide battles of this sort.

Bolshevism itself (the leaders, not the misled masses) instinctively sees the reality which so many of its ever-so-learned critics completely miss: from Marx to the present it has always considered the Catholic Church its ultimate opponent. And precisely by its hatred it gives back to God, Christ and the Church something of that meaning which a completely profane liberal thought had taken away. Bolshevism has a message for that liberalism, that the Church is a mystery, and not the plaything of sociological dilettantes. In the fanatical passion of its war on God, Christ and the Church, it is forced from its own materialism, and unconsciously confesses to the most real reality on earth. In unveiling the mystery of evil so starkly that the world gasps at the preternatural and diabolical fury which smashes anything even hinting of God (in the province of Toledo, not even a roadside crucifix remains intact), it reveals from the negative pole the positive mystery of the Church.

Modern thought is forced, if it be honest, to see the Church as she is, and as Bolshevism sees her: the bearer of all those values which Bolshevism seeks to annihilate, of the Redeemer living on in her, of the basis of authority and law, of the dignity of human personality, of the family and society. The true defense of our culture is in the acknowledgment of the real dependence of all these things on God through the Mystical Body of His Son. Unbelief becomes in Bolshevism once again what it is—the denial of reality; it unmasks the hypocrisy of an "unbelief" which hoped to keep all these fundamental values while denying their ontological basis. Bolshevism demonstrates *per oppositum* that the Church is the Mystery of God on earth.

From this basic truth follows a second: if the being of the Church is a divine mystery, then so also is her activity, her life. "I am the vine; you are the branches": the Church is an organism. When Christ speaks of the Church, He always comes back to images of life and growth: to the sower, the mustard-seed and the vine. An organism cannot be built up externally: it grows from within, assimilating and subjecting all to the law of its own life. That growth proceeds in peaceful labor, in persevering patience and holy abandon in waiting for the ripening fruit: it includes thought and will, for its cells are men, and excludes only tyranny and arbitrary abuse of power. Its content is the plenitude of the divine life itself, the fullness of all good things depending in organic hierarchy on God Himself. Organization in the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Church is merely the form in which the organism unfolds from within its vital content.

But Bolshevism is pure organization, empty of all content. So much has finally become clear. In the past it could always seem that a few values, a few natural goods, at least traces of life, were seeking to find Marxist form. That was a mirage. For the son of atheism there remains only the organization of that absolute vacuum left by the denial of God, Christ and the Church. The negation is so great that it grips the very external system which Marx constructed. Marxists who believe in Marxism have become so rare that one can speak justly of its end.

The "Marxist system" has degenerated to a mere organization of annihilation. That Bolshevism colors its propaganda with various contradictions, such as "liberty," "dictatorship," "democracy," "nationalism," "internationalism," etc., is not ultimately tactical procedure so much as the expression of its intrinsic nature. It has become so completely organization without content that the contradiction between the concepts which it steals and holds out as bait, makes no more difference at all.

Hence the frightful chaos among the Bolshevists of Moscow, in whose ears the shots against the "Trotskyists" are still ringing. They are realizing slowly that they cannot understand their own movement. A thing which has lost its constituent ideas cannot be "understood." The Militant Atheists have no positive idea; their energy is devoted totally to destruction, one can say, for the sake of destruction. Bolshevism denies all the content of life, and its external forms are therefore a rapidly dissolving sham. The old revolutionary impulse, with its songs and zest, has cooled, and has stiffened like lava into the collective terror. There is something frozen in Bolshevism, a lifeless iciness; one thinks of the pit of Dante's Inferno.

Life in its plenitude is expressed by the divine hierarchy of values, which is represented on earth by the ideal and reality of the Church. It is not so much taught from our pulpits; rather it is in the very existence of the Church. As a beautiful cathedral shows bungling builders of later ages what architecture should be, and preserves in its arches and towers the harmony of the master-idea that gave it birth, so the Catholic Church stands over humanity, giving all the opportunity to recognize and acknowledge the divine hierarchy of values. This hierarchy is of the essence of European culture; it gives little Europe the cultural leadership of the world. Only in the Christian culture is found the real God-Man, the highest of all things human: for it is the culture of the Incarnation. Only it can be a "world-culture": all other cultures can be called only to enrich it, fulfil and perfect it—not replace it. No other culture is capable of portraying the unity and community of all men and of all the works of man. It is the Humanity of Christ, the form of all reality in the features of the Man Who is God.

At the opposite pole is the formlessness of the Anti-Church. It is fundamentally false to say that Bolshevism retains and glorifies temporal and earthly values. The system theoretically intended to do so, but was unable to grasp and keep hold of them: with its denial of God, it has sunk step by step to the depths. One after another it throws away also the natural values and human things, feeling them a bond and burden, until finally only the frenzy of unleashed instinct remains, as is evident in Spain today. It has been observed that nothing human is left among those hyena-women who gloat over the number of priests they have murdered. An anarchy has burst loose which has no thought of social reform and cultural reconstruction: it can but rage on into insensibility. A fire has flamed out, which burns as long as it finds cultural heritage to consume, then sinks back, a burned-out crater. It is the hell which Bishop von Ketteler foresaw for Europe when the last remnants of Christianity should disappear. Ridiculous, to speak of the "development" of Bolshevism. Development can only mean liquidation: letting it burn itself out. That has indeed already begun in Russia, and perhaps will be very nearly accomplished before the blaze spreads over the West.

Thus the Church stands as the mystery of grace opposite Bolshevism, the mystery of evil. She lives from the organic power of internal plenitude; in Bolshevism, everything organic has frozen into mere organization. She points out and realizes the scale of values rising to the throne of God, while Bolshevism sinks to the lowest depth of the prodigal son. May the longing soon arise which will lead it back.

Perhaps to some this contrast appears too "mystical." In that case I would advise a trip to Spain. I would ask if there can be another explanation for things there which after all are reality. That reality will never be overcome if we lack the courage to face it and find in it the lost ideals of mankind. Rome has this courage—and never was Rome more the anchor-rock of Europe and the seal-keeper of the divine mysteries of the world than in our day, when the common Father of all men lifts from the pain of the sick-bed his warning voice.

A second recollection: my arrest by the Bolsheviks took place in the cathedral of Wilna. There I experienced how faithful men defended a church, and in it all churches, and so the Church. They gathered about the altar as the Red troops approached, sang their hymns as machine-guns were set up and trained on the portals. All interests

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

were lost in the defense of the Church with their lives. The weaponless little band was stronger than the Red army; the only thing that could be taken from them—their lives—was nothing in comparison with the eternal life won by martyrdom.

The symbolism of the experience is unforgettable. Christendom will be unconquerable in the mystery of its altars, the birthplace of all heroic deeds. The consciousness of the divine existence of the Church in our activity will suffice to show that the Light is stronger than Darkness, and Love greater than Hate. May the chaos of the ultimate depths be a clarion call to all Christians to pray and to live in the Spirit "Who renews the face of the earth."

WRITTEN SPEECH

By SEAN O'FAOLAIN

A WELL-KNOWN author once said to me, "Whenever I hear the word 'damsel,' I want to sit down and write a story." But where will one hear the word "damsel"?

I know that there are many evocative words and phrases. Another such is "ramble." When I hear it I seem to see an old maid with billowy sleeves and tight cuffs drawing aside the lace curtains to grasp the blind-tassel; she looks out and says, "A starry night. 'A starry night for a ramble.' " And at that I see the little town twinkling below me, and the frosty sky, and the hard road out of the town under trees whose twigs squeak like corduroy as they juggle the stars between their fingers.

But it is years since I heard the word "ramble"! And, I note, when my old maid speaks the word, it is already gone backward into a quotation.

There is one marvellous word, which must be some form of slang but which deserves to become part of the King's English, purely on its merits. It is used every day of the week in the little city of Cork, and maybe elsewhere in the South of Ireland; the word is "gulve." Schoolboys in Cork, who go swimming, never say, "Let's go for a swim," or "What about a spot of diving?" They say, "Come for a gulve"—and surely the word has a great power of suggestion when once associated with bodies cleaving the water. A similar word is "streel," which means to drag one's legs untidily as one walks, and aptly describes a slattern maid "streeling" around the house.

That is speech-language, rasped by many tongues, made smooth, like an old penny, by the thousands of lives it has touched. The mental associations of such a language are all directly linked with life—not with books. Some words of that speech-language have long since slipped into the King's English, such as "bog," or "whisky," or "bother," all of which are from the Gaelic; and it is significant that most Irishmen insist on spelling "whisky," as "whiskey," with the memory of the Gaelic *uisge beatha* (water of life) still in their racial memories. The same thing applies to American-English, and one begins to wonder if, for several reasons, Anglo-Irish will not soon begin to add more such words to the vocabulary of English literature.

For one thing speech-language is more powerful to penetrate into literature than any synthetic or technical lingo. (I refuse to call "radio" a word, for example, whereas "wireless" is, and there can be no doubt which of the two a writer would choose.) And in Ireland there is, still, far more authority in speech than in letters for the correctness of words in common use. Hardy liked to use such words as "stripling," "trumpery," "maid," "victuals," and that pleasant word for hand-writing, "ciphering"; but class condescension, and the weight of a literary tradition, and the snobbery of a watery book-education kept these words very much below salt. Whereas, in Ireland, no writer, no critic, would resent such words as "firk," "firkin," "after" (for afterward), "back" (for faction or support), "strange" (for shy, or distant), "stranger" (for visitor or tourist, without alternative), or even such metaphorical words as "fabric" (for an old rambling house), or the word "streel" which I have already mentioned, or a verb like "redden" (for kindle)—and so on. When Hardy used such words, "hawked" for coughed, "glutch" for throat, they were dialect. When an Irishman uses "streel" he is, to his own people, writing the only kind of English they know—Anglo-Irish.

Moreover, all the things that have gone to make Anglo-Irish operate today more strongly than ever. The Gaelic revival intensifies the effect of Gaelic; political developments tend to isolate us more than ever; the new nationalism tends to encourage Irish writers to think more and more of their native audience. I think of my own native city of Cork where one could never for long forget that the viability of a once-flourishing port, combined with the nearness of a never-flourishing Gaelic hinterland, have consolidated in isolation an odd, very odd, number of influences.

As a boy I used, quite unaware, words from French, Irish, music-hall slang, Hindustani, seventeenth-century and even earlier English, with

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

what went by the name of standard English. What a hotch-potch this list is, all in popular speech, and mostly used with a peculiar sardonic twist: "connoisseur," pronounced connyshure; "cadet," with the verb, "cadeying"; "codger," "crabbed," meaning precocious; "rendezvous," most happily applied to night-cats whom I have heard called "ranting randyboos"; "Watch here," the Tommies' greeting nicely misunderstood; "Hatcha," with or without the accompanying "sahib"; "garrane," the ancient form of Irish pack-horse, and a term applied to slatterns; "gaudy," as Synge used it, a gaudy fellow, gaudy queens; "deck," the Shakespearean word for a pack of cards; "shaper," for boaster, with the now obsolete "masher"; and there I may add as an example of the conservatism of these adoptions the term "Alley Sloper," an idle, provincial retention of something that is, by now, meaningless in England. Faustus, Croesus, Alley Sloper, Wellington's Lord Gough, Garibaldi, Finn MacCool and Methusaleh are all contemporaneous synonyms for various things in that little cupping-glass port that absorbs the most diverse elements into its vocabulary without suffering linguistic indigestion. Much of it is too local to do more than stir a sleepy memory here and there, outside the city, as a sunray might disturb a sleepy eye; all of it illustrates the process, though in an exaggerated way.

I glance over a sheaf of pages from my publisher's reader in which the poor, puzzled man gently indicates, in page after page, that I am not using the King's English, and I am left wondering if this is due to sheer, plumb ignorance on my part, or to an instinctive liking for the livelier forms of a speech-langauge. And, indeed, now that I am made self-conscious about it I am at a loss. Throughout a whole novel I find I have preferred to say "he used go," or "I used complain," or "she used think," and my whole instinct is against the common form. I have wished to write, "He went back the hill," or "out the fields," and it seems so much better than the "back up the hill" of my reader; just as I feel that there is more force in "you wouldn't see" than in the standard "you wouldn't have seen," where the whole thing is in the past—simply because these forms are justified to my memory by Gaelic speech.

There is, in this reader's list of queries, one which defines the problem. I had written, "As it was Maytime the window was opened"; and my reader says that "open" would be better. I suppose I was thinking of that common Irish formula, "He had drink taken"; and wrote in tune with a Gaelic language which, being short of adjectives, manipulates a highly inflected verb in preference for active as against static. Must one surrender that active quality? Or, a last such example, there is that terrific Irishism, "She was going in the nuns"; where the alternative is just as terrific a circumlocution, such as, "She decided to enter a convent and become a nun"—if, that is to say, one wishes to reproduce the whole force of the very free, muscular, speech-language.

Some fifteen out of the twenty pages of that reader's report emphasize the colloquial quality of this kind of English—they deal with punctuation. "Insert comma" occurs nine times on one page, and all that means is that we Irish write as we talk, and we expect to be read as we write—flowingly, freely, taking the sense as the guide to the meaning, and more interested in the overtones of the rhythm of our sentences than in precise definition. So it is with words which we choose as they resound with association, and vibrate of their own sound. "The meat is carrion from the sun." "That picture is massive." "A man so smart he'd sprig a mating thrush in the month of June." "So mean a man his alms wouldn't break a bank or bankrupt a parish."

There is a good deal of rhetoric in it—and the danger is the love of the word instead of the meaning, though there is in the best English written this liking for words that still read as if they asked to be read aloud. I agree that Synge, and James Stephens, and in one play O'Casey have, perhaps, overdone the thing a little; but it is this fluidity, that Synge and Stephens first discovered, that—it seems to me—gives Irish prose a kick and a run and a curtsey peculiar to itself.

On Seeing a Marble Building Cleansed

The gale of steam against your walls
Brings back the glory time has hidden,
And now I see at intervals
Bright roses rise from stone unbidden
By any urge of wind or weather;
Beneath the warm fictitious rain
Petals and stems uncurl together
Out of their soil of stone and stain.
I see time-blackened cornices
Quicken again with leaf and fern
As fresh as spring, and by degrees,
The maidens on the arch return.
The virgin whiteness of their dress
Billows in marble round their feet;
Like resurrected loveliness,
They lighten all the dingy street.

When I am old, and silting time
Has laid its dust on every sense,
And like dim sculpture under grime
Lies buried all life's recompense,
God grant some swift, transcendent hour,
Some new-found love, some dream reblown,
To bring lost youth again to flower
Like roses waking out of stone.

ANDERSON M. SCRUGGS.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE FAR EAST

By OLIVER McKEE, JR.

BEARING a commission from the Continental Congress as consul in Canton, Major Samuel Shaw of Boston, supercargo on the Empress of China, in 1783, made our first official bid for trade with "Far Cathay." Since then our ties with the Far East have increased in numbers, and with the years have grown progressively stronger. The China Clippers of the age of sail have found their worthy successors in the great flying boats that today speed mail and passengers from San Francisco over the broad Pacific to Manila and Hongkong. In addition to those of trade, ties of sentiment also link the United States with the Far East. Commodore Matthew C. Perry, in 1853, broke the isolation of feudal Japan, and American teachers, technicians and advisers helped the people of Japan in their brilliant march toward westernization, a march which, in a few decades, made Japan a world power. In the evolution of modern China, Americans have also played a notable part. The Philippines have been our wards for nearly forty years.

The Far East, too, from the early days of the republic, has engaged the attention of our diplomats, and in our efforts to curb the opium trade, our promulgation of the Open Door, and in our defense of the territorial integrity of China, American diplomacy has written several of its finest chapters. As the signatories to the nine-power treaty assemble at Brussels, to find, if they can, a way to end the undeclared war in China, the United States again faces a Far Eastern problem.

Our stake in the Far East is a substantial one. Though we covet neither territory nor spheres of special economic privilege, our interests are large, and varied. They include trade and commerce, financial investments, education and missions, the balance of Pacific power, the future of the Philippines, and the maintenance of international order, based on the acceptance and observance by nations of agreed rules of conduct.

Let us survey first our interest in China. Our China trade is as old as the republic. Upon it were built many famous fortunes of the earlier period of our history. Through special treaties with China, the Washington government opened up various Chinese ports to American traders in the middle decades of the nineteenth century. Leading American exports to China now include tobacco, kerosene, lubricating oil, refined copper, aniline dyes and passenger automobiles and trucks. From China we buy raw silk, tung oil, carpet wool, raw cotton, bristles and tea. During the first half of 1937, we sold to China goods worth $31,000,000 and we bought Chinese products to the value of $60,000,000. Our trade with China, however, represents only a small part of our total foreign trade. During the first six months of the present year, our imports from China represented but 3.7 percent of the United States total, and our exports to China represented but 2 percent of our total exports. Nevertheless, China offers a much larger potential market in the future. Increased purchasing power and the westernization of China should create a demand for more machinery, automobiles, and other American products.

Nor do our financial investments in China bulk large on the national ledger. The latest figures show that about $125,000,000 of American capital is invested in China. Oil companies account for a large part of this sum. The loss of our entire financial investment would not, however, be a really serious matter. The financial stake is certainly not large enough, even under the yard-stick of dollar diplomacy, to justify the expenditure of our blood and treasure in a Far Eastern war to protect our investment in China. British capital invested in China is several times greater than the American total.

Less tangible, but quite as important, is our investment in education, missions, hospitals and other philanthropic enterprises. Supported in large part by contributions from the United States, staffed by a corps of devoted men and women, these enterprises have won much good-will for the United States. American schools and colleges in China have educated many present-day Chinese leaders. The United States has used the receipts from its share of the Boxer indemnity, exacted by the powers from the Chinese government at the turn of the century, for the education of Chinese youths. Many Chinese, since 1900, have been educated in American colleges and universities with the help of the Boxer indemnity funds. By using the Boxer money for education, the American government has forged another link in the chain of good-will between the two countries. Before the present war began, the American population in China was about 13,000 according to estimates of United States government officials; about half this number are missionaries.

The Open Door and the maintainance of the territorial integrity of China are the two cornerstones of our Far Eastern policy. For this reason, we have a special interest in the objectives of the Brussels Conference. Following the Sino-Japanese war of 1894, which revealed the military weakness of China, various western powers launched

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

policies of further aggression. In 1897, Germany seized Kiaochow, Russia forced a lease of Port Arthur from the Chinese government, France obtained a lease of Kwangchow, and Great Britain unfurled her flag at Weihaiwei. If foreign aggression continued, it was plain that the complete disintegration of China would soon ensue.

To meet this challenge, Secretary of State John Hay, in the fall of 1899, in a circular letter to the various powers, put forward what has now become known as the doctrine of the Open Door. The essential feature of the doctrine was the denial to the powers of the right to claim within their special spheres of interest preferential rights in matters of trade and commerce. Most of the powers accepted the Hay proposals, and the Open Door has remained a basic American doctrine ever since. It was in the spirit of the Open Door, and in accord with the historic American policy to maintain the territorial integrity of China, that Woodrow Wilson, after the Versailles Peace Conference, led the fight against Japan's famous "twenty-one demands." With the virtual annexation of Manchukuo by Japan, and the establishment of a puppet government under the egis of Tokyo, the once "open door" in Manchuria has been closed. Many fear that it would be closed in China also if Japan should conquer that country.

Even if we had no sentimental interest in maintaining the territorial integrity of China, the United States would nevertheless have a practical reason for viewing with apprehension Japan's conquest of China. For such a conquest would upset the balance of power in the Far East, make easier militaristic advances by Japan, endanger the future of the Philippines as an independent country, make necessary an increase in United States naval forces, and a strengthening of our Pacific bases, and perhaps bring nearer the day of a contest for supremacy between the white and yellow races, a prospect which no civilized person can view otherwise than with horror. It would also set back the clock of civilization, and establish force as the final arbiter in the Far East, between nations. So on practical, no less than on sentimental, grounds we have strong reasons to desire an independent China.

Resort to military coercion by occidental powers to force a withdrawal of Japanese armies from China is out of the question. Public opinion in this country would not, in its present state, support large-scale military and naval operations in Eastern Asia. There have been unofficial proposals however, for a boycott, as a means of ending the undeclared war of Japan against China. Carried to a ruthless end, and supported by the concert of western powers, such a boycott would without question place Japan under a pressure so great as to make a continuation of military operations in China difficult, if not impossible. Her foreign trade is vital to Japan. Unlike Great Britain, Japan is not dependent on overseas imports for foodstuffs and, at a pinch, she could probably feed her own people.

Japan is dependent on imports for one-third of her raw materials. She imports all her cotton, the bulk of her petroleum (now essential in modern war), most of her pig iron and ore, and the bulk of her motor cars and trucks. Under the spur of necessity, she could probably find a way to assemble domestically some of the raw materials now imported. A world economic boycott lasting six months or a year, however, would probably bring Japan to an economic collapse. A combination of the United States and the British Empire alone would be a severe test for Japan, for together they are responsible for approximately 60 percent of Japan's foreign trade.

Let no one be under the illusion, however, that such a boycott embargo as has been proposed could be carried out without serious economic losses to the British Empire and the United States, upon whom the burden would chiefly fall. The United States today is Japan's biggest customer. During the first six months of 1937, the United States sold to Japan goods valued at $165,000,000 and we bought Japanese goods in return valued at $106,000,000. Among the nations of the world, Japan ranks as our third best customer, and in our imports Japan stands fourth. Japan takes about 10 percent of our total exports. She buys from us each year more than all the rest of Asia combined, including the Philippine Islands. Silk tops the list of Japanese imports into the United States, and the manufacture and distribution of Japanese silk give employment to thousands of American workers.

A reciprocal flow of trade as large in volume as this cannot be halted without severe economic repercussions in the United States. Last year we sold to Japan raw cotton valued at $245,000,000, in addition to substantial quantities of other products. The closing of the Japanese market would be a heavy blow to the cotton industry of the South, and no substitute overseas market, under present conditions, could easily be found. Both imports and exports are big job producers, so a halt in our trade with Japan would throw tens of thousands of Americans out of work, and this would depress correspondingly our national purchasing power. With unemployment still the nation's major social problem, with business recovery lagging, if not actually receding, an economic boycott blockade might be a serious matter for us. In other words, we cannot hurt Japan without hurting ourselves also.

Because economic coercion may prove a two-edged sword, administration officials in Washington hope that the Brussels Conference will be able to work out a formula for mediation acceptable to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

both China and Japan. That hope has grown stronger as a result of the almost universal condemnation which has been accorded Japan's attempted conquest of China. In the face of a surprisingly strong Chinese resistance, and confronted with the prospect of long-continued and expensive military operations, and with the possibility that eventually Japan may face economic pressure from western powers, the Tokyo government conceivably might accept a mediation, agree to a truce, and take its chance on negotiations to achieve some of Japan's economic aims in China.

Though American sympathies are plainly with China in her present struggle, in fair-mindedness we must also have some sympathy for Japan in her desire for access to raw materials, and fields for economic expansion. With limited land resources, and a prolific population, with a deficiency in many raw materials, and natural resources, Japan naturally looks with eager eyes beyond the narrow limits of her island empire. Her leaders, furthermore, have seen successful examples of imperialistic conquests by certain occidental powers. We cannot condone the violation of peace and other treaties, and the ruthless bombing of unarmed civilians, but we can try to understand the economic and other forces that lie behind Japan's advance on the mainland of Asia.

Unless, ostrich-like, we retreat to iron-clad isolation, the United States cannot hope to remain aloof from the Far Eastern problem. The airplane, the fast steamer and the wireless have narrowed the ocean barrier that separates the Golden Gate from the populous lands of the Far East. The peoples of the Orient are no longer hermit nations. Japan has set the pace for a westernization movement which China is now emulating. We cannot scuttle the ship in a part of the world in which Americans have been engaged in business, preached the gospel, taught youth and healed the sick for a century or more. Our stake in the Far East is a large one, and it goes far beyond trade, and capital investments.

The Far Eastern problem, and the issues of war and peace, are of vital concern to us. The complete independence of the Philippines, soon to be achieved, will not in itself be sufficient to free us from the responsibility of doing our part to uphold the rule of international law in the Far East, and to contribute so far as we can to the maintenance of peace in that area. Under the leadership of President Roosevelt, the American government is now ready to cooperate with other powers in a more active search for peace. The President's Chicago speech, suggesting a quarantine again war makers, and our cooperation with the League of Nations, both indicate a departure from the post-war era of isolation. And once again, at the Brussels Conference, the Far East becomes a focal point of American foreign policy.

HOW NEAR TO RIGHT?

By AGNES REPPLIER

JOHN MARSHALL said a hundred and fifty years ago that the inaccuracy of the American press was a calamity "incidental to freedom." We are far less free than we were in Marshall's day, which was one of state rights and robust individualism, but we are not a whit more accurate.

We have accustomed ourselves to think that that inaccuracy is inseparable from human affairs, that it is the hallmark of the adult human being. Children are apt, so far as they are able, to be accurate. They may be truthful or they may be liars, but accuracy is a thing remote from truth or falsehood. A great American oculist said that he asked his adult patients as few questions as possible, because their answers were apt to be misleading; but that children described things as they were.

Animals—those at least with which we come in contact—are fairly accurate, with the exception of monkeys whose minds are acute but slovenly. It is not for nothing that a sheep-dog is described as looking like a professor of mathematics. He has need to be a mathematician if he is going to keep his job.

A retentive memory is a stumbling block to its fortunate possessor. It gives a man charming things to think about, and it helps to make him an agreeable companion. But it is hard for anyone who remembers things clearly and pleasantly to realize that he may be remembering them wrong. If we look up a four-lined stanza with which we have been familiar all our lives we will probably find that we have changed one, two or three words of an insignificant order. Sir Walter Scott had a memory, second only to Macaulay's. It was stored with old songs, and older ballads, and the oldest stories of the world. What wonder that, writing as he did at full speed, and purposed only to entertain, he should have trusted to his memory, and that it should have played him false. A man who could make three major errors in three lines when quoting from a source so familiar as the "Arabian Nights," might challenge the inaccurate world.

It is because we live our lives in detail that accuracy is invaluable. A judge listening to evidence, balances every word, whereas a jury, accustomed to loose thinking, pays but a surface attention. The witnesses have all seen the same thing, but they have seen it differently.

We know that when Sir Walter Raleigh was a prisoner in the Tower, he looked down one day upon a quarrel between the followers of two noble houses who were settling their dispute after the conclusive fashion of arms. He wrote a careful

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

account of what he had seen, only to find that he had been mistaken in every detail. He then said that he would write no more history. If he could not describe accurately an event which he had witnessed, how could he hope to tell the truth about events concerning which he had only the word of others?

There are people who have a talent for acquiring and imparting information so palpably and pleasantly incorrect that it serves as a jest. Feodor Chaliapin tells us that an American lady, who sat by his side at a drawing-room concert, called his attention to the lovely Hindu song from the Russian opera, "Sadko," which was the next item on the program.

"Listen to that song," she said with emphasis. "It is the only melody of our American Indians that has been preserved for us."

Happily Chaliapin, though perfectly familiar with "Sadko," had never heard any American Indian music, so that the full force of the dissimilarity was lost upon him. But it was surely one of life's little ironies that the great singer should have been selected as the recipient of the lady's misstatements.

Good Neighbor

I like my neighbor, and I keep away
From his farm and leave him to himself
And all the quiet times that make him him.
He has a lot to do, spreading his nature
From orchard to the barn, from well to garden.
And out he goes driving his cows and leaves
More than his toed-out footprints for the sun
To show, when it comes up, on dewy grasses.
Strange things, everywhere he goes, wind out behind—
They almost can be seen when the sun is low,
East or west, as palpable as threads
Made of bright air and something brighter stretched
Between wild-carrot tops September mornings.
A man knows where they are, they make it easy
For him to find his way about his farm
And feel at home and something to his place.

Who am I to walk through threads, even fine
Threads slimmer than the spider's ones, and break them
By going to see a man all hours of day
And talking to him when he should be quiet?
I am good neighbor to him. So I stop
My plow, and he stops his two hills away.
His body looks good there, and so does mine
Over here, we are two handsome men,
For any distant man is handsome, plowing.
And we look over at each other's furrows,
Think of each other, and we feel good friends
With swallows in between us, and I wonder
What apples or what sons the man will raise
These next years, plowing there and friends with me.

ROBERT P. TRISTRAM COFFIN.

MEDIEVAL HYMNS

By MAX FISCHER

A GREAT treasure of world literature lies hidden in the Latin hymns and sequences of the Occidental Church. Though of majestic power they are almost unknown to modern students, and strangely enough even the great historians of the Middle Ages have given no proper appreciation to these great and fervent poems. Nevertheless, many of them have lived on, not only in old parchments and books which are read by scholars and esthetic gourmands, but in Christian usage. The Roman breviary and the liturgy of the Mass have absorbed a moderate part of this rich and diversified poetry. They preserved the texts through centuries which had lost contact with the times of their origin. Thus they delivered them as a living property and testament to younger generations, who by their mental attitude were better attuned to the harmony of medieval poetry.

During the course of every ecclesiastical year these poetical jewels shone in new splendor. Nevertheless, their complete beauty has not yet been revealed, through exhaustive study. The reasons for this are manifold: on the one hand, the diversity of the religious spirit of the last two centuries during which the moralizing interpretation of Christianity prevailed; on the other, the strong emotional shake-up which uprooted the medieval man. Add to this the contrast of metrical forms. The young nations of the times of the migration up to the times of Gothicism expressed their religious fervor in austere forms, whereas since the days of the Baroque there are preferred softer, sweeter and more conciliating forms. Even the best-known translations of the Latin originals did not revert to the severity of the medieval poetry, but they softened it in modern style and this weakened the grandiose feeling, the tremendous force, the unmitigated magic power of these religious verses.

Surprising are the new possibilities that Latin, this language of soldiers and lawyers, experienced through the inspiration of occidental Christianity. The language of the ancient Romans, so rich in vowels, became qualified in a rare degree to give expression to mystical experience. As no modern language was qualified, Latin terseness was able to express simultaneously darkness and clarity, to use the mysterious depth of low vowels for conjuring onomatopoeia. Confronted with the mystery-laden terseness and clarity of terms like "Genitori, Genitoque" or "Nec sumptus consumitur" the translator stands confounded. This language, without expletives, expressed in a minimum of words the agitations of the soul; it molded into disciplined form the most elemental feelings.

During a millennium of fervent spiritual struggle and of constructive thought, scholastic philosophy developed enormously: beginning with the philosophic foundation by Saint Ambrose and Saint Augustine it found its perfection in the works of Saint Thomas Aquinas and of Duns Scotus. Likewise, the development of hymn literature continued from the antique clarity of the fourth and fifth centuries to the delicate Gothic of the late Middle

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ages. The history of this poetry reflects the rejuvenation of the antique through the spirit of Christianity. It furthermore reveals the process of transformation of Christian expression through the vitality of the young Germanic and Romanic nations. The voices of several peoples, different periods and various individuals are revealed in the ancient and medieval wealth of the One Undivided Church of Christianity, which, though under the spiritual guidance of the Roman hierarchy, nevertheless developed national and human individuality to a degree never achieved in periods that are spiritually poorer. Just as lyric poetry is the form in which a spiritual experience can be expressed in the most original way, so the hymn poetry of the Middle Ages may be believed to be the most genuine revelation of its feeling and its longing. In it the medieval man could reveal himself, without working through the philosophical terminology of the Greeks, as he did in his philosophical writings, or through the world systems of the Church Fathers, as he did in theology. In the hymns the religious vibration and expansion of his soul were carried over directly by word and rhythm into majestic poetic expression.

The authors of many of the most beautiful hymns are unknown to us. Like the members of the great school of architecture and art the religious poets of the Middle Ages did not consider their own individuality important; but they devoted themselves anonymously to the tasks of the Christian community in the spirit of service and humility without seeking glory for themselves. We do not know in what quiet cell a devout monk first formed the verses of the most beautiful of marianic songs, "Ave, Maris Stella," or a few centuries later the verses of "Veni, Sancte Spiritus," which have ever since crowned the liturgy of Pentecost with artistic solemnity. But a very great number, especially of the best-known hymns, are attributed to authors who have held a prominent place in the religious life of their times, either as high dignitaries of the Church or as Christian philosophers.

The oldest hymns known to us are attributed to Saint Ambrose, the first of the great Occidental Church Fathers. To him church singing and liturgy are highly indebted for their development (about 333-397). In these ancient hymns we absolutely breathe the great clarity and the optimistic confidence of Christian antiquity; in them we encounter in verse and atmosphere the classical spirit of the monastic attitude which later found its definite form in the foundation of the Order of St. Benedict and also in its rule. Purity and Christian vigor is characteristic furthermore of the verses of the great Pope Gregory I (540-604), who wrote the "Immense caeli conditor." And we meet it again in the poems of Venantius Fortunatus (second part of the sixth century), to whom the hymns "Vexilla Regis prodeunt" and "Quem terra, pontus, sidera" go back in their triumphantly great conception of the cosmos. In the verses of Magnentius Rabanus Maurus (776-856), dignitary of the Church in Germany, who died as Archbishop of Mayence, the spirit of a new time announces itself: a time that is dominated by the contrast of love for the world and longing for heaven.

The greatest creation of Latin hymn poetry is found in the works of the powerful philosopher and theologian, Saint Thomas Aquinas (1225-1274), in the all-embracing spirit of the great "Summae." This universal philosopher of the Middle Ages was truly a great poet. He is perhaps the most perfect master of lyric poetry of thought which the Occident ever possessed. The impressive and overwhelming quality of his lyrical hymns lies in the fact that mystic experience is expressed in amazingly clear and controlled forms, that the most subtle dogmatic questions are treated in a poetically perfect way. Scholarship and mystical devotion, knowledge and intuition, religion and art flow together here and combine in a singular unity.

Strange to say there does not exist, as far as we know, in the vast literature about this great teacher of the Church, a single piece of research attempting to interpret the esthetic properties of his poetical works with the same freedom from bias as has been done with other great poets of world literature. And yet one will search in vain through the lyric poetry of Europe to find a poem that is so thrilled by inward emotion and that at the same time shows such composure in its artistic expression as does the "Adoro te devote," with its awe of the mystery of the Holy Eucharist and the uprising joy over the redemption by the great Pelican. The Holy Eucharist, Christ forever united with the faithful, is the ever-recurring theme of the great lyric poetry of the Aquinate, which is both mysterious and limpid. Faith resounds rejoicingly through the stanzas of his "Pange lingua gloriosi," which is at the same time mystical creed, dogmatic lecture and perfect poetry. The climax of Saint Thomas's poetic genius is found in the liturgy of the feast of Corpus Christi, the very heart of Catholic liturgy. The magnificent hymn of the Last Supper, "Lauda Sion Salvatorem," conveys religious experience, anticipates intuitively dogmatic disputes of later centuries and, though never giving the impression of didactic rhymes, stands out as a perfect poem.

In the course of time the hymn poetry became more delicate, more diversified and occasionally more bizarre. Two highly talented Franciscan poets have become immortal in the poetry of the Church: Thomas Celano (toward the end of the thirteenth century), as creator of the sinister poem, "Dies irae," with its illuminating figurative power; and Jacopone Da Todi (1240-1306), with his "Stabat mater dolorosa," in which delicate sensitiveness and chaste simplicity are strangely combined. Latin hymn poetry dies away at the turn of the fourteenth and fifteenth centuries and makes room for a spiritual poetry in the mother tongue. This, however, has never, not even in the great religious lyric poetry of Spain, recaptured the sublimity and form which Roman discipline gave to the Church's Latin hymn poetry.

Compared with the unity and vitality of the religious lyric poetry of the Middle Ages, today's religious poetry appears to be either epigonic or superficial. The forceful power of medieval poets lies in this: they do not long for religion nor do they preach it; their lives are actuated by religion. It is quite singular that in the Middle Ages religion nowhere stands separated from actual life, but permeates life with deep fervor, is the main content of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

life, reality itself. Furthermore, the religious poet is not yet conscious of his opposition to the ruling worldliness of his time; he is neither pietist nor moralist. Thus rarely do there occur in his verses those affected forms met only too frequently in the religious poetry of later centuries. But neither do we find dervish-like convulsions, those exaggerations and overexcitements which since the days of the Baroque up to our day characterize religious lyric poetry. With all the audacity of their language, with all their creative power for new modes of expression, these medieval poets have an inborn sense for form and meter, a natural place in the life rhythm of the Church who has been their great discipliner. Like fruits of a mighty tree, these powerful hymns come out of the religious life of centuries, dominated by Catholic faith.

THE AMANA COMMUNITY

By ANNA M. SMITH

DURING the summer of 1896 my husband built a home in Alton, Iowa, and as he had spent many happy vacations during his boyhood and youth at the colonies of the Amana Society of True Inspiration nearby, he decided to send his family there for the summer and fall, until our new home was ready for occupancy. The Amana Community is still intact, although its organization is far different than it was at the end of the last century. In 1932, confronted with a general deficit for the first time, the economic system of the Inspirationists was overhauled so that, while changing to a more individualistic character, rather cooperative than communistic, it quickly achieved again its measured prosperity. It became, perhaps, an even more useful example of community building. My memory of it is as it was years ago and as it appeared to an outside visitor, staying there with four small children.

During the five months of our stay, we lived in the hotel at South Amana, then presided over by the Zierhold family, although the cooking was all done at the community kitchen in the central large building. Over this kitchen presided three maiden daughters of the great woman leader of the Society of True Inspiration, Barbara Heinemann, who had come from Germany to New York and finally, in 1855, to Iowa. There was another daughter married to the man who presided over the general store in the adjoining building, and a son, Elder Heinemann, lived in modest, well-kept rooms upstairs over the store. A deceased sister of the Heinemanns had been the wife of the depot agent close by. She had left two daughters. One lived with her father, the other was married to one of the men who traveled in the east almost constantly, selling the wonderful woolen and cotton goods produced by the Amana Society. His territory was for the most part New York State, and he impressed me as being quite worldly minded, considering that he was a grandson-in-law of the great Barbara. His young wife was constantly confined in her room, reclining in an invalid's chair; and her clothes were rich and elegant, as was the furniture in the small room she lived in. We suspected that she was much alone, as her worldly surroundings and clothes were not pleasing to the community.

The Heinemann family were held in deep reverence by the people of the society, especially the venerable brother, who officiated in the church and the three unmarried sisters who always occupied places of honor in the meeting. Because my assistant, Miss Kellen, and myself complied with the request of Elder Heinemann and wore plain blue print dresses and real colony style bonnets we were treated with much consideration by the good women of the society, who were delighted to have us dress simply as they did. The experience was a pleasant one for us and our four children.

The Amana Society does not encourage marriage, and we were fortunate in witnessing the last four months of one of the long-drawn-out bethrothals, and the wedding feast, a great event upon which chapters could be written. The feast itself consisted mostly of plain round chocolate and cocoanut cakes: cakes, cakes, cakes, brown and white, same size and shape, the only dessert but considered then an extravagant luxury, to be used on the rare occasion of a wedding. Cakes were baked in all of the seven colonies of the 26,000-acre community two and three days before the feast, and kept coming from north, south, east and west until there was scarce a vacant chair to sit upon. Tables, shelves, bureau tops, everything, even the dining-room floor, was utilized for holding white and brown cakes. The main part of the meal was, as usual, browned beef stew with potatoes and some roast or fried chicken, endive salad and ever the same generous helping of spinach which they seemed to eat at every noon meal during the entire summer and fall. Oh, yes! and the ever present dill pickles which they are expert in producing. For drink they used coffee, tea, milk or water. There was no kind of amusement provided at the feast, but they certainly enjoyed visiting with each other, gathered as they were from the seven towns; and the way they did chatter and talk plainly revealed the fact that these rare feasts were about the only means they had of meeting friends from distant villages.

When young people decided to marry they were examined and interviewed by their elders, parents, and church authorities for a long time, and when the elders decided to permit the pair to be betrothed the young man was sent to work in a distant village, and the couple could not see each other for a whole year. If at the expiration of the year the couple were still of the same mind, the youth was permitted to travel from the distant town on Sunday once in a fortnight. He had to rise very early, reach his betrothed by church time, attend church, and visit with his beloved in the presence of her family until he started home in time to get there for early bed. But the youth who came to visit our colony every fortnight did not start home on time. He used to wait for supper and linger till the girl's father urged him "to be off." He came in a large farm wagon, attired in his very best clothes, and incidentally he was the most perfumed man I ever met in all my life. After greeting and shaking hands with the chap, my hand retained an odor of perfume for several days. It was doubtless intended that its

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

user should be kept in mind when out of sight of his betrothed.

During the long time of waiting for the founding of their home the young people were busy preparing all sorts of furnishings for future use. The bride's outfit of personal clothing, bed linen, etc., was the product of much labor on the part of herself and her female relatives and friends. This particular bride, whom we were permitted to observe at close range, was the daughter of our host at the hotel. Two of her bridal garments which filled her heart with great joy were petticoats made of white calico with small black flowers and figures in it; but their crowning glory consisted of real white, embroidered flounces on the bottom—an unheard of luxury, as that four inches wide embroidery was purchased by some admiring friends outside of the colony, in a real store. She had to obtain permission from the church elders to use this worldly trimming on her petticoat. Since the stuff had been given her, the permission was grudgingly granted, but caused much unfavorable comment amongst the older members of the Society. The bride's supply of clothing and linen (no table linen) was certainly intended to last throughout her long life. During the waiting time the young man had devoted himself to making furniture for the house, and the work was beautifully and skilfully done. Nowhere are there such chests of drawers, dressing cases, tables, chairs and small benches as were manufactured by those Amana young men.

The wedding feast over, the guests departed, the young man returned to his distant home and for two long weeks he could not visit his bride. At the expiration of that time he appeared very early in the morning driving four big draft horses attached to the largest hay rack I have ever seen. The floor space of the hay rack was that of a good-sized room. Relatives and neighbors assisted in loading the great wagon with the precious belongings of the bridal pair, and by ten o'clock they were ready to start down the unkept, uneven, hilly road, toward their home.

The Shaker colony, founded by Anne Lee, in New York State, never permitted marriage, hence it is not strange that their number has been reduced to two very old people, whom the state must care for, and naturally the state will inherit all of their accumulated wealth. The Economites of Pennsylvania, a communistic society which flourished for long years not far from Pittsburgh on the Ohio River, were also opposed to marriage, but when the young people persisted in their determination to enter wedlock, they gave their consent reluctantly, and marriage was permitted on condition that there should be only one child every seven years. As a result the society has diminished to a few old people whose failing years are perturbed by constant litigation over their rich holdings with the dissatisfied members or their descendants and with those who have left the colony. The Mennonites permit marriage, but the married couples are expected to limit their offspring by an interval of four years between births. The younger members of these various societies, however, resent all strict regulation of their private affairs, as we could observe by the spirit of restless longing for freedom amongst the younger element during our pleasant sojourn in the midst of the Inspirationists.

During my visit in the colony, Miss Heinemann, the eldest daughter of the great leader of the Inspirationists, Barbara Heinemann, called me into her rooms, where she lived with her two sisters and one brother. The rooms were severely plain, spotlessly clean, and betrayed the deep reverence in which these dutiful children held the memory of their mother. The privilege thus accorded to me is one of the cherished memories of my long life. Margareta, the eldest sister, was then a woman well in her sixties, and the family deferred to her in all things, though most of them were grey-haired and aging themselves. Margareta was fond of speaking of her revered mother and talked affectionately of her while her deft, busy fingers led the steady pace for the afternoon's program of sewing for the women gathered about her. They worked without haste or excitement, but their quiet diligence accomplished very much in the short space of time. The brother and sisters assured me that Margareta was like her saintly mother, which I could well believe, as her gentle, peaceful soul rendered her plain face beautiful beyond words!

Margareta showed me some of her mother's hand-work and proudly assured me that it was intended "only for use," that her mother never ornamented anything. Margareta gave me some linen thread in memory of her revered mother who had diligently spun it before leaving Germany. With her own useful hands, she had sown the flax seeds, harvested the crop, prepared it for use on the spindle and spun it into this thread. Much of it had been woven into coarse linen towels, some of which were still in use among the descendants of that valiant woman.

"The Craft So Long to Learn"

Twin arts of verse and prose,
I think the man who knows
By what exacting stuff
Your comely structure grows
May find his going rough
But cannot charge the gods
Or chances of our scene
With dealing him such odds
As make life blind or mean.
Blind? Mean? When shaping thought
Witches the night away
And troubles half the day?
Vowed life cannot be mean.
Blind life cannot be vowed.
Craft ever yet was proud.
And though the darkening task
Find nothing surely wrought
And all things yet to ask,
We thank life for one part
With all its pains well bought.
Still tantalized at heart,
Still conjuring with the pen,
We wish the stubborn art
Were all to learn again.

THEODORE MORRISON.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—The annual meeting of the Catholic Rural Life Conference will be held at Richmond, Va., November 7, following an Institute for the 65 directors of Diocesan Rural Life Bureaus throughout the country. * * * The Catholic Thought Association is beginning its fourth series of lectures in New York at national headquarters, 34 East 61st Street, early this month. A series will be given on each of the following topics: the "Summa Theologica"; the Art of Thinking; Catholic Belief, the Foundation of Life; the Law of Life; Living with the Church; and Canon Law. The association is also giving lecture courses in Chicago, Columbus, Baltimore, Louisville, Madison, New Haven, River Forest and Washington. * * * Lectures on the social rôle of the Church were delivered by 100 laymen in each of the city and suburban parishes of Montreal with the blessing of Archbishop Gauthier, October 31. * * * In an interview with John Brophy, director of the C.I.O., Bishop Lucey of Amarillo, Tex., said in part, "It is the duty of working people to join a bona fide labor union for mutual protection and progress. They must organize for their own sake and for the welfare of their families, their community and their nation. Ultimately, organized employers and organized employees must unite to make industry and agriculture operate for the common good. The C.I.O. has taken a long step in that direction." * * * Manhattan College of New York has announced the completion of a pension retirement plan for members of the lay faculty and administrative department employees. * * * A National Eucharistic Congress has just been concluded in Argentina to celebrate the fiftieth anniversary of the Coronation of Our Lady of Lujan. * * * Since the Society of the Divine Word was founded about fifty years ago it has grown to now include 13 bishops, 5 prefects apostolic, an administrator apostolic and 1,525 missionary Fathers. * * * There are 2,941 Boy Scout troops under Catholic direction; the number of such scouts increased 18 percent during the past year.

The Nation.—Holding that "the net earnings of the railroads are now inconsistent, in general, not only with constitutional standards as to the rights of the private owners, but also with the conditions necessary for the proper conduct of the public service of railroad transportation by private enterprise," the Interstate Commerce Commission gave freight rate increases expected to yield an additional $47,500,000 a year to the carriers. The railways had indicated they needed $130,000,000 to make up for increased expenses. * * * A perfected process for manufacturing newsprint from black gum wood, a characteristic tree of southern Atlantic and Gulf Coast river swamps, was announced. To the South it means an addition of "40 percent more to the already vast resources for the manufacture of paper, particularly newsprint." * * * The Anthracite Coal Industry Commission, studying the sickness of Pennsylvania's hard coal business, issued a report charging that J. P. Morgan and Company and its associates control through interlocking directorates eight of the ten major anthracite-producing companies and seven of the nine principal anthracite-carrying railroads. The Morgan firm called the report "sheer nonsense," and stated that "in matters of such magnitude it is unfortunate that the real facts should be passed over and fanciful theories be substituted." * * * The United States Lines, assisted by the Maritime Commission, signed a contract for a 34,000-ton transatlantic liner to cost $15,700,000. The ship will have the most modern and safest specifications possible and will include modern and larger accommodations for the crew, including a recreation deck. * * * Four radio stations on the Pacific Coast announced plans for regular facsimile broadcasts of newspapers. An attachment using the energy of the regular receiving set prints the reproduction of the picture or reading matter broadcast. The Subcommittee on Technological Trends of the National Resources Committee considers that facsimile transmission will be one of the most important developments arising from invention during the next few decades. * * * Toy Manufacturers of the U. S. A., Inc., announced that toys made for the 1937 Christmas are at a seven-year peak, 10 percent above last year and valued at $230,000,000.

The Wide World.—Britain, France, Italy and Germany agreed to grant belligerent rights to both sides in Spain—provided that "substantial progress" was made in the withdrawal of volunteers. With the resumption of normal life in Gijon, 50,000 Nationalist troops have been released for immediate use elsewhere. A major offensive on the Aragon front and against Madrid is expected soon. * * * Premier Paul van Zeeland and his entire Cabinet resigned to defend themselves against charges growing out of alleged irregularities at the National Bank. The nine-power conference was postponed. King Leopold began consultations for a new government. * * * King George VI opened Parliament with an eighteen-minute speech in which he asserted, referring to the United States, that "the position in the Far East will continue to engage the earnest attention of my government, who will persist in their policy of attempting cooperation with other governments, whether they are members of the League of Nations or not, to mitigate the suffering caused by this conflict and to bring it to a conclusion." * * * The resignation of Dr. Hjalmar Schacht as Minister of Economics, submitted last August, became effective on October 25. * * * Italy celebrated the fifteenth anniversary of Mussolini's march on Rome on October 28. * * * Nicaragua and Honduras accepted the tender of good offices by the United States, Costa Rica and Venezuela for a solution of their long-standing boundary dispute. * * * A loan of 200,000,000 Swiss francs to the French railways was successfully

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

subscribed, indicating growing confidence in the Chautemps government and in Georges Bonnet, director of French finances. * * * The Mexican government announced that, during the past three years, it has created 5,985 communal farms on 25,000,000 acres of former landed estates for the benefit of 569,000 former peons.

* * * *

Labor Negotiates.—The first issue that came up at the meeting of the C.I.O. and A. F. of L. negotiators was passed over calmly. The ten C.I.O. men, headed by Philip Murray, came theoretically to settle with the three A. F. of L. men, headed by George M. Harrison, how many men from each side would do the actual bargaining, the C.I.O. desiring to have 100 from each group, embodying in this demand an attack on the Executive Council of the A. F. of L. as a bureaucratic group not really representing the federation. The three A. F. of L. men, however, insisted that they were empowered to do the bargaining, and so the first day it was agreed that these two groups, of ten and three, would go ahead with the work. They asked each other for information about the numbers of men and unions and locals and the jurisdictions of the C.I.O. and A. F. of L. and asked each other to present their demands. The next day, on October 26, the C.I.O. presented some information and its full, maximum demands. These were: (1) The A. F. of L. should declare for organization of mass production, marine, public utilities, service and basic fabricating industries workers only on an industrial, vertical basis. (2) A separate department should be set up in the federation for the C.I.O., making it autonomous and giving it the sole jurisdiction to organize workers in the groups mentioned. (3) A convention should be held of both sides for the joint ratification of the agreement. These demands were so extensive that a recess was immediately called. Mr. Harrison said "the proposal submitted by the C.I.O. is in such broad terms that we are unable to give any statement in respect to the proposal at this time." The following day the A. F. of L. presented its extreme counter-proposal, producing a complete deadlock and a postponement of further discussion until November 4. This would have brought the original C.I.O. unions (9 out of the 32) back into the federation in good standing. The status of the other C.I.O. unions would be dealt with by special conferences adjusting their jurisdictions. Remaining disputes would be left to the next convention of the A. F. of L. The C.I.O. would be immediately dissolved.

Farm Program.—The farm legislation in part responsible for the special session of Congress which opens November 15 led to considerable discussion during the week. President Roosevelt conferred with Secretary Wallace and Secretary Morgenthau and it was announced that corn loans would probably be at the rate of $.46 a bushel, although farm leaders had asked for $.60, three-quarters of the Department of Agriculture parity price. Mr. Wallace declared that this year's corn yield of 2,560,000,000 bushels would create no large surplus under his ever-normal granary scheme. The legislation itself was expected to encounter little opposition, since farm prices are now only 50 percent of the parity prices set as AAA goals. The President warned Congress that appropriations additional to the $440,000,000 provided in the budget would have to be met by new taxes. There is talk of processing taxes on cotton, wheat and tobacco. Senator Borah of Idaho spoke out vigorously against crop reduction, citing the numbers of Americans in need of food and clothing, the impetus given to foreign production by this policy and predicting that the United States would thereby lose her foreign wheat and corn markets as she has lost many of her outlets for cotton. The program to be enacted, as announced by Secretary Wallace, entails the reduction of cotton acreage by 2,000,000 acres, with benefit payments to cooperating planters increased from $.02 to $.024 a pound on the normal yield of each acre. Potato acreage on commercial farms with at least three acres in potatoes in important potato-growing counties will be slightly reduced with benefit payments of from $.04 to $.06 a bushel. Other crops on which acreages and benefit payments were announced are corn, rice, tobacco and peanuts. These payments will also be based on the acreage in soil-conserving crops, the plowed acreage returned to grass, non-crop pasture land, commercial orchards and commercial vegetables.

China.—Latest reports indicate that the Japanese have rung up another smashing victory in the capture of Chapei and North Station, Shanghai, after a two-months siege. This victory, which confounded predictions that the Chinese positions with their network of concrete pill-boxes, creeks and canals, were practically impregnable, is said to make the Kiangwan sector, just north of Shanghai, untenable for any length of time. The Chinese troops were reported retreating in good order leaving only smoldering ruins to greet the Japanese advance. The Chinese claimed that their new defense lines, running almost due north and south, were considerably stronger than the fortifications they had abandoned and that their troops understood this strategic withdrawal after exacting the maximum of Japanese losses. It is estimated that Nanking has poured from 500,000 to 600,000 of its best troops into the Shanghai area and that half of them have been killed or wounded. The Japanese have not captured much in the way of materials, however, for arms are so scarce for the Nanking forces that the Chinese rarely leave them on the battlefield. There was little change in other sectors. Mystery surrounded developments in Shantung where Japan appeared to be trying to win Governor Han by a combination of attractive promises and a show of armed strength. Extensive preparations have been made for the storming of Taiyuan, capital of Shansi, whose fall is imminent. Meanwhile Japanese administrators have been arriving in Suiyuan. Prince Yun, who was slated to be administrative head of the new puppet-state of Inner Mongolia, is seventy-one years old. It is said that he is too feeble to attend the inauguration of the new régime and that Teh Wang, a Mongol prince friendly to the Japanese, will have the post.

The Near East.—The Palestine government abolished the principle of immigration based on economic considera-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tions and accepted the principle of the British royal commission that the number of immigrants shall depend upon what the government considers advisable according to the political condition of the country. Six Jews and thirty-nine Arabs have been killed in disturbances since Britain, as the mandatory power, proposed the partition of Palestine on July 7. In the opening session of the House of Commons, William G. A. Ormsby-Gore emphasized the British policy to "take the most vigorous measures to combat terrorism" in Palestine before attempting to carry out the partition program. Four Arab Nationalist leaders were arrested by French authorities in Casablanca, French Morocco, and evidence was discovered of a vast plot to reconstitute the ancient Arab dominions from Mecca to the Atlantic. The movement is said to be directly related to events in Palestine. A ministerial meeting was called in Paris to discuss the problems raised by increasing troubles in French colonies. Communist agitators are reported to be very active in the disaffected areas.

Taxes and Budget-balancing.—President Roosevelt announced that the two committees of Congress would meet on November 15 for a prearranged study of tax matters, and that he expected the Treasury experts to have the administration's recommendations ready for them by that date. Tax revision, however, will be considered in the regular and not the special session. It is considered likely that the tax on capital gains and the undistributed profits tax will be modified. Whether there will be any broadening of the individual income tax base still remains a controversial question. Chairman Vinson of the House sub-committee declared that "what we want is a tax that will be fair, just, simple to understand, easy—comparatively—to collect, that will make possible a maximum of collection with a minimum of annoyances." Experts assert that the Treasury is taking in revenue from the Social Security taxes that will be sufficiently large enough to cover its deficit. It is not using the money to buy back its bonds, but is using it to pay its running expenses and is issuing new special bonds, carrying a 3 percent interest rate. The receipts from Social Security taxes, combined with increased sales of "baby bonds," is thought to be sufficient to provide the Treasury with enough money to enable it to avoid increased "deficit financing" through the banks. The current Treasury statement shows only $33,625,950 of debt retired thus far this fiscal year—far less than normal requirements. The public debt on October 21 was $36,950,307,000 against $36,424,614,000 on June 30, and the deficit for the year to date was $494,550,470.

Physicist.—Lord Rutherford, director of Cavendish Laboratory at Cambridge University and one of three British scientists selected by Pope Pius XI for membership in the new Pontifical Academy of Sciences, died in London after undergoing a severe operation. His researches into radioactivity revolutionized scientific thought throughout the world. Awarded the Nobel prize in 1908, he was among the first to conceive of the atom as an entity built up of smaller entities, and was the first to propound the theory, which he later demonstrated by experiment, that atoms were composed of electrons, or negatively charged particles, surrounding a nucleus of positively charged particles. The subsequent discovery of the neutron resulted in a modified and clearer picture of the constitution of the nucleus of the atom. Lord Rutherford's great work will be carried forward by the brilliant group of scientists and young research workers who had been intimately associated with him in the Cavendish Laboratory.

Experience in Housing.—As housing authorities in various parts of the country prepare to carry out the provisions of the Wagner-Steagall bill, they will do well to study the experience of the Fred L. Lavanburg Foundation during the past nine years on the East Side in New York. Before the six-story, walk-up housing unit for some 110 families was ready for occupancy, January 1, 1928, the foundation had received 1,200 applications for apartments. The tenants were carefully selected on the basis of their need, ability to pay and family situation. No more than two adults were allowed in any apartment and the largest five-room suites were limited to eight persons in all; no lodgers were permitted. Practically all the tenants came from old-law tenements in the neighborhood, which, though still prevalent, are considered unfit for human habitation. Family incomes ranged from $25 to $40 per week in 1928 and 1929; apartments rented for $9.53 a month per room. Many of these families were tided over the depression by supervisory jobs around the unit and extra foundation funds. A Fathers' Club, a Mothers' Club and a Loan Fund are among the community cultural, social and recreational activities that originated among the tenants. A more extensive program, much of it on the well-protected open-air roof playground, is carried on for hundreds of children throughout the year. Among the conclusions indicated by this experiment are: "Families with low incomes are as ready as anyone else to accommodate themselves to decent living conditions if they can once attain to them." Children averaged three to a family but it was found they "are not necessarily a detriment to property. . . . A building no matter how sanitary, modern and convenient . . . is only the first step, the necessary physical basis for the solution" of the housing problem.

Non-Catholic Religious Activities.—Less than seventeen years ago Dr. Van Etten, sexton of Calvary Church, Pittsburgh, Pa., had the honor of being the first to conduct religious services by radio. On Saturday, October 30, he was again invited to broadcast over Station KDKA, at the invitation of the International Radio Company, in their dedication of a new 718-foot antenna. * * * At the thirtieth annual meeting of the American Mission to Lepers at the Broadway Tabernacle, New York, the victories in the world-wide fight against that disease were reviewed. The Reverend Emory Ross, general secretary, said its 147 clinics, stations and leprosaria all over the world were doing a "unique" work in helping to "re-create, save and uplift the souls of countless lepers." "This mission is unique among evangelistic and philan-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

thropic organizations in that it is the only organization working as an interdenominational order to help all churches to alleviate the suffering of lepers." Dr. George June Trout, director of the National Institute of Health, and a member of the United States Public Health Service, studying leprosy, outlined the history of the government's fight against the disease. Miss June Trout, president of the National Council of Federated Church Women, described the work of churchwomen in the United States in raising funds for the mission. * * * The opinion that "a man ought to be hung on a tree if he advocates overthrow of government," expressed by Governor Frederick P. Cone of Florida, in an interview with representatives of religious and liberal groups in New York, was termed "an amazing statement" by Reverend James Meyers, Industrial Secretary of the Federal Council of Churches of Christ in America. After his visit with Governor Cone, Mr. Meyers said, "We could hardly believe our ears when the chief executive of a state openly approved hanging a man 'on a tree' even as a punishment for advocating the overthrow of government."

Maude Adams.—The Peter Pan of yesteryear drew from an old French book on acting to tell how she feels at sixty-four about the theatre. "It is the mission of all art," she said, "to refine and cultivate the instincts and the emotions." That, the veteran actress explained in the first newspaper interview of her long career, was the challenge she accepted when she undertook to teach dramatics at Stephens College for Girls at Columbia, Mo., a challenge to instil in her protégées "something which will relate the theatre and acting with the emotions of every-day life." Breaking a retirement of nineteen years at the behest of Dr. James M. Wood, president of Stephens, Maude Adams went there not simply to train actresses but to attempt "to integrate the cultural with the professional" and to leave with her students something that will make their lives fuller even though they never step on a stage. The theatre, Miss Adams is confident, will live forever. "Nothing can hurt the theatre except bad plays, and nothing can help the theatre but good plays. The theatre, she asserted, is "more elemental than the other arts," because "any man, with or without training, can go into a theatre and respond at once to the emotions of the actor," whereas music, painting and sculpture require special training to be appreciated. "The portrayal is for the moment," she added; "the play is the great thing."

Audubon Societies.—During the thirty-third annual convention of the National Association of Audubon Societies, the work of wild life conservation and allied activities undertaken by the societies and governmental bureaus were comprehensively surveyed. Representatives of the United States Biological Survey discussed the more than 500 projects in wild life research and protection now being sponsored by federal and state bureaus. The bureau *now administers over 11,000,000 acres of refuges*, but feels that the area should be increased in about a dozen states. The Audubon Societies are in the midst of a campaign to raise $1,000,000 for the Big Bend National Park in Texas. The state already owns 100,000 acres of the area, but 636,000 more private acres must be purchased to complete the project. It would be a refuge for a great number of rare and failing species of birds and animals threatened especially by "a rash of oil wells." Wardens of the Audubon Association who patrol various regions throughout the country, such as the Keys of Florida, came to New York and reported on their work. Pamphlets of the organization, such as "Thirst on the Land," were exhibited. The work of the Audubon Societies, primarily directed to the understanding and preservation of wild birds, naturally reaches over to work for animals, and all-around conservation of land resources, water control and land usage. Its position on conservation is considered too absolute by various organizations of sportsmen and their suppliers and the newspaper writers who serve them and this fact was noted in the handling of the convention. One of the major efforts reported was a treaty with Mexico designed to protect over 140 species of birds that migrate between that country and the United States. The treaty has been in force here since last summer and the Mexican Senate is expected to discuss and ratify it this fall.

Cooperation and Stateism.—Mr. James P. Warbasse, president of the Cooperative League of the United States, published in the October issue of *Consumers' Cooperation* an indictment of "the philosophy of stateism" which "has penetrated the British movement from its beginning," and a declaration of his own cooperative philosophy: "I am in the cooperative movement because I see in it a way to circumvent the mighty state. I believe that cooperation can build a free and non-political society, with its springs in the economic field, and that this cooperative movement offers the world its best hope of escape from the coercive state." He mentions in his article the Congress of the International Cooperative Alliance in 1934 when the English delegation supported the Russian in advocating the suppression of the Rochdale principle of political neutrality. The proposal was voted down then, but at the congress held this fall in Paris the vote to suppress the principle carried. Mr. Warbasse says the influence for stateism in England has "been due largely to the writings and teachings of that relic of the old Fabian socialists which still influences British cooperative thought. . . . I am calling attention to the extraordinary fact of the British cooperative movement setting up a socialist philosophy as a guiding principle, when that philosophy leads as straight to the destruction of cooperation in Great Britain as in Russia, even though the path may be a bit longer because of the greater difficulty in leading British cooperators into the morass of stateism. . . . If cooperation is, in the end, to become an adjunct to stateism, if the all-dominant state is to use cooperation as a tool to give it strength, and if the state is to cast out cooperation when cooperation has served its purpose in making the state dominant, then cooperators should give themselves pause and reflect upon the futility of their efforts. Stateism is one thing; but copoeration is another—indeed, the antithesis of stateism."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Play and Screen

Angel Island

WHEN George Abbott produces and directs a play one may be sure that it will be workmanlike in construction and fast moving in action. That it will have any real characterization or that it will be informed by any intellectual content is another thing, but in the presentation of wise-cracking, break-neck farces or of exciting melodramas Mr. Abbott has no peer. Even if his characters are puppets, they are puppets Mr. Abbot knows how to handle and at times make momentarily believable. He is a master in the far from gentle art of acceleration; his plays move fast and ever faster. Whether or not they ever get anywhere lies with the hearer, but certainly they give the average audience a good time while they last. Perhaps one of the great secrets of Mr. Abbott's success lies in his ability to prevent the audience from thinking, in so entangling its interest in the headlong rush of his action, and so exploding about its ears the fire-crackers of his dialogue that it surrenders its intelligence unconditionally. Once in a great while Mr. Abbott gives us a play which is touched with beauty or with true emotion. Last season's "Sweet River" was one of these. It was one of the most exquisite plays of recent years—and it lasted a week! Well, "Angel Island" is not one of these, but it has the touch of the veritable Abbott all over it.

I will not tell the story of Bernie Angus's play, for that is always unfair with a mystery melodrama. It is enough to say that it deals with a house-party on an island off the coast of Carolina, and that it contains two murders, and the final extinction of the murderer. It is fast moving, the dialogue has the simulation of reality, there are some very nice bits of humor, including one of the funniest drunken scenes the stage has seen for years, and if the people are stencils they often hide the fact. The weakness of the play is the story itself, and the fact that when the murderer is revealed we don't very much care. But the pace of the action, the suspense of some of the scenes, and the acting keep the audience often on the end of its seats. We might wish that the story as a whole had been more probable, and that there had been some slight psychological interest in the people, but then this simply isn't that kind of play. So we must just take it or leave it, and the average audience will probably take it, with pleasure.

The acting is on the whole excellent. Joyce Arling is an attractive ingenue, the kind of ingenue who is just an ingenue, and Miss Arling shows that she can be that kind of ingenue when she has to be. Eric Wollencott as Garth, the ex-crook butler, has perhaps the most difficult part of the play, and does it admirably. He makes the unreal seem the real. Betty Field is the flirtatious maid, and if she slightly overdoes the part it was probably written to be overdone. Arlene Francis is as handsome a sophisticate as could be wished for, and in her drunken scene gives a delightfully droll performance. Edith Van Cleve's portrait of an unhappy and jealous wife is, either because of the way the part is written itself, or because of her acting, the most lifelike person in the play. Miss Van Cleve has power, incisiveness of attack, and variety. Moreover, she has distinction of personality. Her part was good while it lasted, but she shouldn't have been the first to die! We missed her in the last two acts. Louise Larrabee has beauty, and when she has more experience ought to make an excellent emotional actress. Lea Penman, Clyde Fillmore, Carroll Ashburn, Morgan Conway and Nigel Blake are others in the cast. (At the National Theatre.)

Emmet Lavery's Appointment

CATHOLICS will have a particular gratification in the news of the appointment of Emmet Lavery as head of the play-reading department of the Federal Theatre Project. In "The First Legion" and "Monsignor's Hour" Mr. Lavery has proved himself a dramatist of unusual gifts, gifts which should be valuable in his new position. Up to the present too many of the WPA plays have been propaganda of the Left. Mr. Lavery, a man of wide culture and sympathies, ought to be able to discover a finer, saner type of play, the type of play that taxpayers will not object to having their money invested in. It is understood that since his appointment several well-known playwrights have already written him offering him plays.

GRENVILLE VERNON.

The Awful Truth

THE SEASON'S smartest drawing-room comedy arrives unheralded, to run faster, funnier and finer than any of the all too many widely ballyhooed farces immediately preceding. Every contributor to the play stands high in accomplishment, from the ideally executed performances of Irene Dunne, Cary Grant, Ralph Bellamy and Alexander Darcy, to Leo McCarey's direction, second to none in the rarefied field of good comedy, and to the screen writing of Vina Delmar, who brings Arthur Richman's play of fifteen years ago to the screen without loss of verve and with gain of freshness.

Miss Dunne plays the wife who cannot fall out of love with her husband, Cary Grant, though a simple argument leads to the eve of divorce, with the wife almost resorting to kidnaping to win back her mate. The high light of hilarity is the estranged wife's visit to the home and relatives of a debutante with whom her husband is associating, posing there as the husband's sister from Paris to shock the debbie's folks with her feigned crudities.

Heidi

THE MOST notable difference in "Heidi," and a change quite pleasant, as compared with previous Shirley Temple pictures, is the belated evolution of Shirley from just a clever little performer to a natural, human child. This is essential to the successful consummation of the warm-hearted, attractive adaptation made of the Johanna Spyri classic about the little girl who is left with a grumpy old grandfather who softens under her gentle influences and rescues her, after many melodramatic adventures, from an evil aunt, a scheming governess and a band of gypsies. Fully expected is the fabrication of strong pathos and much sentimentalism. It is that kind of a play.

JAMES P. CUNNINGHAM.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Communications

CROSS VS. SWASTIKA

Louisville, Ky.

TO the Editor: As a follow-up to my article on the difficulties of Catholics in Oberammergau, which you so kindly published in the issue of October 1, I thought its readers might be interested in this fresher account which I have just received from a friend in England who was there this summer. I quote:

"The religious persecution (in Oberammergau) gets worse and worse. Fancy in Oberammergau they had no Corpus Christi procession! It was too wet on the actual day, and on the Sunday when it was fine the Mayor refused to allow it although Ettal, Oberau, Garmisch, etc., all had their processions. The Mayor has said openly that he means to harm the Church where he can! Nice sentiments from one who owes his bread and butter, education and everything else to the Church. (His father was the sacristan and nephew of old Daisenberger who compiled the Passion Play.)

"They had the first Holy Mass of an Oberammergau boy in the Passion Theatre, over 6,000 people were there from far and near, but the Mayor did not go. Then when Cardinal Faulhaber's letter was read in church, copies of it were distributed to the congregation after Mass. The police (strangers from Munich) seized the little acolytes who were distributing them, took them to the police station and questioned them for two hours, while their mothers hammered at the doors. Then they took the Curate's Bible Class of boys of thirteen to eighteen, who meet in church once a week, and questioned them for four hours in the Garmisch prison, trying to make them say that he talked politics. It is dreadful. How will it end? The poor *Pfarrer* looks very ill. The new barracks are to be opened on October 18. Of all the places in the world that never wanted a barracks, it was Oberammergau!"

I hope this is not too long a quotation, for it is all throbbing news, and unreported anywhere, as far as I know.

REV. CHARLES C. BOLDRICK.

THIS CROP CONTROL

St. Paul, Minn.

TO the Editor: It seems to the writer that there is no real conflict between Father Schmiedeler's article of October 1, "This Crop Control," and Mr. Sliney's comment. Father Schmiedeler simply deals with a condition not a theory; Mr. Sliney calls attention to a tangent along which moved one of the forces whose resultant is the vicious circle alluded to by Father Schmiedeler.

Referring to one major item—the wheat crop—why should not some Catholic economist essay to prove a relationship between the "surplus," birth control and immigration restriction? The task should be easy, from surface indications. The children, it appears, are the wheat-eaters. Our per capita consumption of flour decreased by 15½ to 23½ percent from 1900 to 1930. Using the smaller figure, from 1927 to 1932 alone we created a "surplus" of 240,000,000 bushels where, with consumption at the 1900 level, we would have been short 210,000,000 bushels for export.

Lessening of consumption is attributed to the great change in age groups (due largely to birth control), a more diversified diet, and the use of less flour in bakers' "breads" of high water, potato or gypsum content. But why should not the two latter factors also be attributable to birth control? Natural foods should be cheaper than refined ones, but often, unfortunately, they are not; and it happens to be just those most susceptible to food propaganda, true or false, who listen to the "eugenists," and who can best afford the diversified diets. The degree of spinach control appears to be in inverse ratio to that of birth control.

The birth rate of the American-born has been low for several decades, but until 1920 the foreign element was a stabilizing force. After 1919, however, we drastically restricted immigration; and precisely at that point begins the sharpest drop in our wheat-consumption curve. Incidentally, one effect of our action was an increase in European acreage and production.

J. H. O'HARA.

FATHER MARTINDALE

Brooklyn, N. Y.

TO the Editor: In his search for lacunae to complete the collection of Francis Thompson's writings in the Boston College Library, I regrettably can be of no assistance to Father Terence L. Connolly. His letter, however, which appeared in the October 8 issue of THE COMMONWEAL, was a forceful reminder, alike of the fascination of book-collecting and of the prestige of modern Catholic writers. Thought association has led me further to the subject of this communication.

I have an axe to grind on behalf of a living Catholic author. A deep bepuzzlement and chagrin invariably assail me at the thought that the works of Reverend Cyril C. Martindale, S.J., are in this country so slightly known, so little read, and so poorly appreciated. In my not uncritical nor hastily formed judgment and by such standards as are generally acceptable, this great English Jesuit, justly celebrated in his own land, has contributed more to genuinely Catholic letters than any other writer of the present.

My cherished collection is comprised of forty articles, including introductions, forewords, and prefaces to others' books, contributions to symposia, and magazine pieces, several of which appeared in THE COMMONWEAL; forty pamphlets, some of book length and others properly slight; and, best of all, but thirty-nine books, ranging from slim printed courses of sermons to a two-volume, nine-hundred page biography of Monsignor Robert Hugh Benson. All of these I proudly possess and yet so incomplete is my collection as to be no more than representative.

The knowledge I have of the literary artist-priest himself is but sketchy. He was born into a non-Catholic household in 1879. Following rather closely I surmise, upon his education at Harrow came his conversion to the Church. Father Martindale memorably distinguished

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

himself as a scholar at Oxford. It was in 1911 that he was ordained a priest of the Society of Jesus. Previous to that time, indeed, his prolific pen was already at work. I have his "The Legend of St. Christopher, Breaker of Men, and other Stories," which was published as long ago as 1908. After at least twenty-nine years of what must indisputably be termed prodigious writing, and work in such priestly capacities as preacher, war chaplain, and representative at Eucharistic Congresses, he has neither written himself out nor grown stale. This very day I received and have read his latest book, "Wedlock," a series of conferences on marriage, written with such stylistic elegance and pervasive charm as effectively to conceal the profundity that would otherwise have made it a heavy treatise, smelling of the lamp and library, and the vast Catholic erudition which lay, necessarily but not pompously, behind its composition.

Hagiographer, apologist, biographer, novelist, historian, philosopher, theologian, poet, essayist, translator and pamphleteer, Father Martindale is brilliantly represented in virtually every branch of literature and writing. An unswerving zeal and single-eyed purpose have kept him in the precious but closed garden of Catholicism. Thus is explained his lack of general appeal, but certainly the snubbing by Americans, even within the Church, is neither justifiable nor excusable. Lofty religious subjects are precisely suited to the scholarly Jesuit's ennobled style. His royal raiment of words clothes the greatest King and his campaigning with eloquent pen extends the only lasting Kingdom. I, for one, will ever champion his place not only in the glory of the Catholic Church, but also in the sun of English literature.

HUGH J. A. MCNAMARA.

SPANISH ART

New York, N. Y.

TO the Editor: The New York *Times,* October 10, carried the abridged report of Sir Frederick Kenyon on the fate of Spanish art. The abridgment does not favor synopsis. "The writer of the article and F. G. Mann, keeper of the Wallace Collection, were invited by the Spanish government to see for themselves the actual present position of art treasures there, and to note the steps that have been taken for their protection against the perils of war."

The report of the British connoisseurs reads like the diaries of Bernard Shaw and Lady Astor in Moscow. Stalin did not display the seamy side of the Soviet tapestry, nor the ravages of tragic famine. Sir Frederick Kenyon writes on protection, and not on pillage.

In different tone was the letter (about a year ago) of a connoisseur from the Metropolitan Museum of Art. He deplored the irreparable loss to art and architecture in the city of Barcelona, where he was an eye-witness of wanton destruction. Hatred of religion fanned the flames destroying treasures that cannot be replaced.

That major works of art are salvaged from the ruins of culture is a gain for civilization. What of minor works, often of much worth, the property of the common people who do not possess a Goya or an El Greco? Their village churches were their museums. After the return of our soldiers from the Philippines, lovely ivories of Christ or His saints could be found in the "hock shops" along the Barbary Coast in San Francisco. I "redeemed" a chalice for $6!

The report of Sir Frederick should be read with occasional eyes on the picture, in the New York *Sun,* Saturday, October 9. The print shows a heap of "Loot from churches found at Santander," big enough to fill a freight car. It looks like the pile of "neutral" junk dumped into ocean-going holds for war smelters.

REV. PETER MORAN, C.S.P.

COMMENDATION

New York, N. Y.

TO the Editor: I want to tell you how much I enjoyed the latest number of THE COMMONWEAL. I refer particularly to the articles by George N. Shuster, Barbara Carter and Luigi Sturzo.

For a while I have been thinking of not renewing my subscription, but if you continue to publish more articles like these, I will surely do nothing of the sort.

Mr. Shuster is my favorite writer. I think it is a shame that he left to go to Europe. I hope you will try to get him to send you more articles in the future. I find him so really and truly Catholic because of his real and true love for democracy.

GEORGE L. O'BRIEN.

THE TABLOIDS

New York, N. Y.

TO the Editor: Your comment in the current issue on the new Milwaukee *Catholic Herald-Citizen* seems to indicate that you think highly of our daily tabloid newspapers. When one considers the way in which news photographers hound the victims of misfortune for horror pictures and the tabloids' sensational playing up of sex and crime, it is difficult to justify your attitude. What can be the effect of a daily diet of blatant camera shots and headlines together with occasional dips into the morbid details of the latest scandal or murder? Will it not lead the masses to deadened sensibility and the loss of all power to read and think for themselves? The tabloid technique may be good journalism and it undoubtedly makes millions, but, considering its effect on society, I do not see how THE COMMONWEAL can speak of this latest form of yellow journalism with such equanimity.

J. R. SAGE.

MR. BLACK COMES FIRST

Guthrie, Okla.

TO the Editor: Of all the many comments on the Black case, your straightforward and to-the-point logical statement of the case is the very best that has come to my notice. Congratulations! Keep up the good work. Item referred to is "Mr. Black Comes First."

REV. M. J. DOUGHERTY, O.S.B.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

Social Criticism

Tradition and Modernism in Politics, by Arthur J. Penty. New York: Sheed and Ward. $1.75.

IT WAS a happy issue that Mr. Penty was able to complete this book before death took him a year ago. For more than a quarter-century he had busied himself writing excellent books (for an all too small circle of readers), laying bare the wickedness and stupidities of industrial society since the dissolution of the old craft guilds, and this last volume may be classed with the best and most provocative of his work.

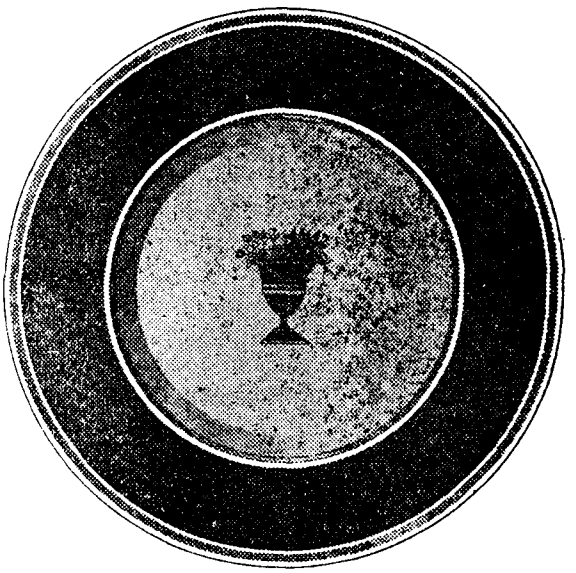
Its substance is this. The diseases of society which set in with the escape of economic enterprise from ethical control by community authority, and were aggravated by the Industrial Revolution, have now become acute and almost intolerably painful. The prescriptions of the Left have been tried and we recognize them now not at all as a cure but as a particularly repulsive aspect of the malady. Fascism, a strong medicine to be administered only in the gravest cases, offers some promise of better economic organization through the corporative state, but it breeds war, destroys liberty and thus drugs instead of healing. Nostrums such as the New Deal and the lunatic Social Credit plan are costly expedients that cannot go on for long without bankrupting the state and thus precepitating worse crises than we have yet experienced. From all these Mr. Penty turns away in contempt and advises us, if we would have a healthy society and economy, to restore the morals and institutions of the medieval order: the guilds, the just and stable price, and the subordination of economic enterprise to an authority not concerned primarily with profits and maximum production but with maintaining a good and truly human way of life.

Penty indeed was more than an advocate of distributive ownership of productive property. He was a Ruskinite and a hater of machinery, which he believed to be not only the enemy of the arts but primarily responsible for unemployment and that abominable fluctuation of prices which drives small producers to the wall. He detested the whole modern scene, the motor car on the countryside as well as the factory in the town, and would have junked the entire mechanism of large-scale machine production. For what he wanted was a society of families, guilds, parishes and villages, resting on a foundation of agriculture, home-produced raw materials and small local manufactures, a rural society living within its income and having nothing to do with loans. He was therefore a genuine reactionary, although by no means out of touch with the reality about him, since as an architect and furniture maker he had long practical experience with the forces he came to oppose. And there is in his social criticism a quality of concreteness not often found in books which denounce existing worlds and imagine better ones.

Nevertheless there is lacking here, as there was in all his books, a lively sense of the irreversibility of every historical moment and an adequate appreciation of the dynamism of history. Disliking the idea of progress—espe-

B. ALTMAN & CO.

FIFTH AVENUE 34TH STREET



harvest . . . by Spode

dozen 93.75

regularly 125.00 doz.

service plates look particularly grand in English bone china. That is why we have made a great point of them this season . . . why we are offering them this month at a timely 25% saving. We have 23 patterns, regularly 30.00 to 350.00 dozen, now 22.50 to 262.50.

china . . . fourth floor

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cially as that word has been popularly used since the eighteenth century, he cherished a fixed vision of a static society, and was led into an error that is always difficult for traditionalists to avoid; that is, striving to pattern a new day after an imagined picture of an old one. It is one thing to recover old truths; it is something else to seek the restoration of the past. And although I believe Mr. Penty always insisted that he saw this distinction as clearly as the next man, it remains true that a confusion of these ideas marred all of his work. "We can only go forward," he tells us here, "to a Golden Age in the future on the assumption that we make our appeal to a Golden Age in the past." But there never was such an age, and even had there been one we could neither relive it nor create a future like it.

But such criticism of Mr. Penty of course does not invalidate his criticism of modern social crimes and blunders. We may dissent from his opinion that the whole machinery of mass production is an undiluted evil. And we may smile at the very suggestion that the men of western society dispense with this machinery while it yet operates. But when Mr. Penty urges a policy of controlling and wherever necessary restricting it, in the interest of health, morals, social order and economic justice, he is on solid ground and even within the sphere of practical politics. For to this the modern state must come, and to stable prices also, if the drift to a servile collectivism is to be stopped and the economic basis of liberty maintained.

Ross Hoffman.

Mass Production Fiction

Hall of Mirrors, by Lenore G. Marshall. New York: The Macmillan Company. $2.50.

No Hearts to Break, by Susan Ertz. New York: D. Appleton-Century Company. $2.50.

IN THIS age of mass production, the cliché is to fiction as the assembly belt is to the automobile. The assembly belt has nothing to do with craftsmanship, but it is a means of producing a fairly efficient and (what is the main thing) easily available contrivance; the cliché has little to do with art, but without its expert use fiction could not be mass-produced on its present scale. Allowing the end, the means are justified: if it is "vivid," "deft," "adroitly written," "charming" fiction one wants—and most of us do, for otherwise there would be no profit in book clubs and publishers' advertising—then one knows that the advertised article is in hand when a novel turns out to be a well-contrived vehicle for clichés: they are, as it were, the trademarks of its relative excellence. This is an honest enough arrangement, so long as we are not deceived into thinking we are getting something else for our money—art, for instance. But it is to be feared that some such deception is worked upon us, chiefly by ourselves.

Mrs. Marshall's novel, it may be said without invidious intent, is a cliché *in extenso*. She takes a woman on what is one of the most critical days of her life, and, by presenting the course of that day in twelve chapters written from as many different viewpoints, shows that truth has many facets. The facets, as Mrs. Marshall displays them, are not extraordinary; they come out of the popular novelists stock-in-trade, and might have been shown off to better advantage if the author had not submerged them in the minds of her characters. Objective narrative, rather than a conning of thoughts, would have made for more sparkle and economy, perhaps even for a short story instead of a novel, though the book is not long according to the current mode. Her heroine—a smart New Yorker with an important husband and a job of her own on a smart magazine—finds, in the end, that one must have courage. That, surely, is a truth; but the further truth of which it is an aspect is what the cliché is not able to compass.

Though the heroine of Miss Ertz's novel is the historical Betsy Patterson of Baltimore who married Jerome Bonaparte, she, too, is a stock figure: the selfish, determined minx who makes her way in the world at whatever cost. Miss Ertz plays very little variation on this pattern of character, but she weights her story with a good measure of the every-day normal real—thanking one's hostess, what room the party next drifted into, the comments passed on Betsy's new dress. To some this will be dull, because superfluous; to others it will be exciting, the acknowledged stuff of the novel (here with an added flavor of the "historical"), and therefore to be given generously, as it is from "Magnolia Street" to "Gone with the Wind." To change the metaphor from cars to furniture, Miss Ertz's book is "overstuffed," while the lines of Mrs. Marshall's are, to a fair degree, "moderne." There are tastes for both, and, with the reservations implicit in what has been said, these books can be recommended to their probable readers.

Geoffrey Stone.

The Single Tax

Dr. Edward McGlynn: Rebel, Priest and Prophet, by Stephen Bell. New York: Devin-Adair Company. $3.00.

EVER since "there arose a dissension [between Paul and Barnabas] so that they departed one from another" (Acts, xv, 39), we have had from time to time dissensions among the leaders of the Church. Some think that loyalty demands a hushing up of such unpleasant incidents and will deplore this story of a *cause célèbre* of fifty years ago. But the New Testament set an example of facing facts squarely, and Leo XIII opened the Vatican archives to the world. According to Cardinal Manning's journal, Leo "spoke long and fully" to him about not hiding the faults of bishops and other personages.

Put very briefly, the McGlynn case was this: He was suspended in 1886 and removed from the pastorate of St. Stephen's by Archbishop Corrigan for his involvement in the economic theories and mayoralty campaign of Henry George; excommunicated by Rome, 1887; reinstated by Cardinal Satolli, first Apostolic Delegate to the United States, 1892; pastor of St. Mary's, Newburgh, till his death in 1901. As Mr. Bell unfolds the tale there emerges the essential magnanimity of the two protagonists. It took a strong character, with Father McGlynn's gift

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for eloquence, devotion to the poor and strong conviction that George's theories would abolish poverty, to live for five years with courage and dignity as an excommunicated priest, and to do nothing, under the stimulus of the deep hurt of what he considered a harsh injustice, that prevented his restoration. Forced to support himself by lecturing to applauding crowds, the object of extreme adulation, urged repeatedly to form his own church, yet he kept his head. And it took a big man, as archbishop of the most important see in the country, to accept Father McGlynn back in humble silence when a superior authority vindicated him.

It remains a mystery under Mr. Bell's handling, and probably will always remain a mystery, why Archbishop Corrigan did not make and Father McGlynn did not request in 1886 the same sort of investigation which Cardinal Satolli made in 1892. Both the Archbishop and Father McGlynn seem to me to have exaggerated the radicalness of George's land theories. Even if George by being elected mayor of New York could have carried his theories into effect—a big "if"—I do not think that they would have abolished poverty or brought Socialism.

As a matter of fact there are today a dozen "enclaves" taking the whole of the "site-rent" in as many American dioceses, and they have made a very small ripple. Apparently the bishops of these dioceses accept them as existing institutions without thinking of the stormy controversy of fifty years ago when Archbishop Corrigan claimed that the theory on which these enclaves are founded is contrary to the Catholic doctrine of private ownership in land. But the interest in Father McGlynn's life does not depend on accepting his theory of land ownership. Even those who think him mistaken cannot help but admire his deep sincerity, his high courage under suffering. His fascinating life-story, as told by a non-Catholic, Mr. Bell, is both a warning and inspiration. No library can afford to be without it.

J. Elliot Ross.

Modern Philosopher

What Man Has Made of Man, by Mortimer J. Adler. New York: Longmans, Green and Company. $3.50.

IT IS unusual to find a book in which the introduction contradicts the body of the text; a book written by a non-Catholic whose chief and avowed sources of doctrine are Aristotle plus Saint Thomas and Jacques Maritain; a book by a professor of the philosophy of law, who writes lucidly and eruditely of psychology; a book by a man who is at once a first-rate scientist and philosopher; a book diagnosing accurately and clearly the cause of the current confusion in psychology and its repercussions in other fields; a book plotting so well the course to be followed if this confusion is to be eliminated and a sound tradition restored to psychology. Yet all these are found in Professor Adler's "What Man Has Made of Man." The substance of the book consists of four lectures delivered at the Institute of Psychoanalysis in Chicago on the nature of psychology, its subject-matter and problems. The lectures met with pronounced difference of opinion

The First Catholic Translation Made in America!

THE NEW TESTAMENT

From the Original Greek

Translated by F. A. Spencer

Edited by Charles J. Callan and John A. McHugh

This translation aims to reproduce the exact meaning of the original Greek in a clear and readable style. Each book is prefaced by a brief introduction, giving information about its author, purpose, content, and time and place of writing. Subject headings make the present edition invaluable as a source for meditation and study. $4.50

THE DIARY OF A COUNTRY PRIEST

By Georges Bernanos

This story of the life of a French country priest was awarded the Grand Prix by the Académie Française. "A novel of French village life which achieves a universal quality."—*The New York Times.* $2.75

At your nearest book store or from

THE MACMILLAN COMPANY

60 Fifth Avenue, New York

Banking by Mail is safe, convenient and continually growing in popularity with our depositors in all parts of the world.

Should you desire to use our Banking by Mail facilities, full details will be given at either Office or mailed you on request.

EMIGRANT INDUSTRIAL SAVINGS BANK

Resources Over $495,000,000

UPTOWN OFFICE
5-7 East 42nd Street

DOWNTOWN OFFICE
51 Chambers Street, at City Hall

THIS BANK IS A MEMBER OF THE FEDERAL DEPOSIT INSURANCE CORPORATION

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

USED and OUT-OF-PRINT BOOKS
of Interest to Catholics
Bought and Sold
Maximum Prices Paid for Catholic Libraries
Write for current list
AQUIN BOOK SHOP
150 East 56th Street New York City

CHRISTMAS GIFTS FROM IRELAND
Belleek China—Irish Poplin Ties—Kapp & Peterson Pipes
Handkerchiefs—Table Linens
Books on Ireland and All Books by Irish Authors
Christmas Cards and Calendars
Catalog on request.
IRISH INDUSTRIES DEPOT, INC.
780 Lexington Avenue (Near 60th Street) New York City

ONE BLOCK EAST OF CATHEDRAL
Frank X. Moffitt
CHURCH GOODS -:- RELIGIOUS ARTICLES
Vestments -:- Books -:- Christmas Cards
EDNA D. SHARKEY, Associate 53 EAST 51st STREET
(Formerly With THE FEELEY CO., INC.) NEW YORK CITY

BETHANY REST HOUSE
(Conducted for Women by the Maryknoll Sisters)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass
REASONABLE RATES
Sr. Director, BETHANY HOUSE, Ossining, Maryknoll P. O., N. Y.
Tel. No. Ossining 1458

MANUSCRIPTS—SPEECHES—REPORTS
REVISED AND EDITED
ARTICLES IN COLLABORATION WITH CLIENTS
RESEARCH WORK
Journalist of experience—Fees reasonable.
Box 110—The Commonweal

St. Hilda Guild, Inc.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

Classified

TRAVEL

DESCRIPTIVE FOLDER and information offered those contemplating attending Eucharistic Congress, Budapest, May 23-30, 1938. Farley Travel Agency, 535 Fifth Avenue, New York, N. Y.

MUSICAL RECORDINGS

MUSIC LOVERS *100,000 of the finest records in the world, playable on any phonograph, on sale at 50c & 75c per record (value $1.50 & $2). The Masses, Symphonies, Chamber Music, Operas, etc., of Bach, Beethoven, Brahms, Mozart, Wagner, etc. Mail Orders. Catalog.*
THE GRAMOPHONE SHOP, INC., 18 EAST 48th ST., NEW YORK

at the institute and hence there is the dissenting introduction by the director, Dr. Franz Alexander.

The first lecture treats of science in the modern world. It outlines the history of science, firmly situates contemporary science in its proper place among the various items of knowledge, distinguishes it from philosophy, shows its limitations and proper preoccupations.

Lecture two locates psychology in this scheme of things. It shows how psychology is both a philosophic and scientific discipline and how the crucial relationship between these two bodies of knowledge about man depends upon one's "philosophy of science," in turn dependent upon one's metaphysics.

The third lecture outlines the history of psychology in terms of these distinctions. Down to the nineteenth century it was mainly philosophic; it then became scientific to the extent of scientism. Amazingly enough, though ruling out philosophy by this positivistic stand, most of the current schools in psychology result from an admixture of bad philosophy (Platonism or materialism) with the findings of a truncate field of psychological research.

The fourth lecture sets psychoanalysis straight. It most luminously exposes the proper function of psychoanalysis, its value and future—which are indeed important—its errors and the way to eliminate them.

The lectures are presented in outline form and are amplified by copious notes which constitute the second and larger part of the work. These notes evince a critical acumen and philosophic and scientific erudition which are truly extraordinary. In a charming and wistful epilogue, Dr. Adler modestly refers to Jacques Maritain as the possible author of a synthesis of science, philosophy and theology which will do for us what Saint Thomas did for philosophy and theology in the Middle Ages. Many will feel that in the formation of any such synthesis, Professor Adler himself will play a major rôle.

HARRY MCNEILL.

Confusion of Thought

Christ, Color and Communism, by Reverend John T. Gillard, S.S.J., Ph.D. Baltimore: The Josephite Press. Bound $.75. Unbound $.50.

THE DANGER of Communism among the American Negroes is a real threat to the stability of our nation. Father Gillard, in the first three chapters of this book, emphasizes the fact the blacks are a fertile field for Moscow to work in, that Communism is well organized to propagandize the colored in the United States, and that inroads are being made among them in regard to their attitude toward our standards of life. In later chapters the author describes the falsity of the promises made by the Communists to better the Negro's position.

In his last section, Father Gillard brings to the fore what the Church holds out to the Negro as the true solution of his problems. In bringing his thesis to a close he puts the choice up to the Negro, Christ or Communism, in eleven questions of vast importance.

PHILIP H. WILLIAMS.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Briefer Mention

Printing Types: Their History, Forms and Use, by Daniel Berkeley Updike. Cambridge: Harvard University Press. Two volumes, $7.50. This new edition of a very definite "modern classic," published first in 1922, embodies minor changes in the text, and rather extensive new notes at the end of each volume. The highly literate and interesting writing of Mr. Updike, together with his scholarship and mastery of the subject, make this work the most authoritative and most pleasing historical approach to the art of printing.

Ghosts, by Edith Wharton. New York: D. Appleton-Century Company. $2.50. This book gives us the ghosts of Brittany, New England, New York, England and the Arabian desert. The author's outstanding qualities in the use of different methods of short story writing make this a fascinating selection to browse through in nocturnal hours.

Lost Empire: The Life and Adventures of Nikoloi Petrovich Rezanov, by Hector Chevigny. New York: The Macmillan Company. $2.50. A bit of California's early history has been brought back from the long-forgotten past. Coupled with the surge of Russian explorers across the Bering Sea, this book gives us a thrilling tale of conquest, romance and tragedy. Well authenticated, with a bibliography and index, it is historically sound, besides being a story of truly romantic qualities.

Christian Morals, by M. C. D'Arcy, S. J. New York: Longmans, Green and Company. $2.00. Eleven addresses primarily devoted to a brief, incisive treatment of the essential nature of man. Without such an understanding, a reconstruction of the social order is impossible. Birth control, pacifism and the philosophy of Marx are also ably discussed by the master of Oxford's Campion Hall.

Wedlock, by C. C. Martindale, S. J. New York: Sheed and Ward. $1.00. Four conferences delivered last year in London's Farm Street Church, with special emphasis on the supernatural element in Christian marriage which offers the best guarantee of happinees also in this life.

CONTRIBUTORS

Rev. Friedrich Muckermann is one of the outstanding European leaders in combating Communism.

Sean O'Faolain is the author of "A Nest of Simple Folk" and other books.

Anderson M. Scruggs is an Atlanta poet.

Oliver McKee, jr., is Washington correspondent of the Boston *Evening Transcript*

Agnes Repplier is the author of many books, of which the latest are "Times and Tendencies," "To Think of Tea" and "Junipero Serra."

Max Fischer, well known in Germany as both a student of political history and a poet, is now residing in the United States.

Robert P. Tristram Coffin, professor of English at Bowdoin College, is the author of several books of which the latest is "Kennebec."

Anna M. Smith, the deceased wife of Dr. Ferdinand J. Smith who submits this article, visited an Amana Community, which she describes herewith.

Theodore Morrison is a Massachusetts poet.

Ross Hoffmann is professor of history at New York University and the author of "Great Britain and the German Trade Rivalry" and "Restoration."

Geoffrey Stone, of the staff of the *American Review*, is a writer of criticism for newspapers and reviews.

Rev. J. Elliot Ross is the author of "Christian Ethics," "John Henry Newman" and other books.

Philip H. Williams is a member of The Commonweal staff.

DAUBER & PINE BOOKSHOPS, Inc.

66 Fifth Avenue at 12th Street
New York

Largest and Choicest Stock of Good Second-hand and Out-of-Print books on all Subjects. Rare, Old and Curious Books. Fine Sets. Suitable for Private and Institutional Libraries.

Reasonable Prices. Catalogs Free.
Libraries Purchased for Cash.
Open until 9 P.M.

Madonna House Benefit Shop
Proceeds for the poor of the Lower East Side
QUEENSBORO BRIDGE MARKET
59th Street and First Avenue
Telephone EL 5-4794

We Need
Furniture
House Furnishings
Clothing

A truck will call for anything you do not want.
Help the victims of the unemployment situation!

MADONNA HOUSE
169-175 Cherry Street New York City

VISTA MARIA

HOSPICE OF REST AND HEALTH
— Open All Year —
Cragsmoor, Ulster Co., N. Y.

VISTA MARIA is the unique and delightful Winter and Summer Haven of Rest on the crest of the Shawangunk Mts., 2600 feet above sea level, 75 miles northwest of New York City.

Here amidst scenes of great natural loveliness and grandeur, literally above the clouds and far from the noise and stress of the city, one may find rest of body and soul in a congenial Catholic atmosphere.

A Great Mansion of 35 rooms, beautifully equipped for the accommodation of guests, formerly the home and estate of the celebrated landscape artist, the late George Inness, Jr.

Vista Maria is, indeed, the realization of an artist's dream, — an ideal spot for those in quest of rest and health of body and spirit!

Open all year, to both men and women, it is specially suited to those who "need a rest." Those requiring special nursing care, and contagious or highly nervous cases are not admitted.

A competent physician gives physiotherapy treatments, diathermic, infra red and violet ray, etc., and special diets are provided.

RATES: From $30. a week, everything included. Special week-end accommodations at from $5. a day.

Daughters of Mary, Health of the Sick

Vista Maria, Cragsmoor, New York, Telephone Ellenville 63 R
OR: 10 West 17th Street, New York City, CHelsea 3-1616

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EDUCATIONAL DIRECTORY

GIRLS' SCHOOLS

MARYMOUNT COLLEGE
Tarrytown-on-Hudson, New York

Conducted by the Religious of the Sacred Heart of Mary

An accredited college situated in Westchester County for resident and non-resident students. Confers B.A., B.S., Degrees. Courses offered in Music, Art, Pedagogy, Journalism, Household Arts, Dramatics, Secretarial, Pre-Medical and other scientific and literary subjects. Well-equipped buildings, libraries and laboratories. Athletics. Branches in Paris and Rome for foreign study and travel. Address Secretary.

Marymount School & Junior College in Wilson Park
Accredited. Upper and lower Schools. College Preparatory. Special advantages for cultural subjects.
Address Reverend Mother.

Mt. St. Mary-on-the-Hudson
NEWBURGH, N. Y.

offers your daughter

1. Training for character and health in an atmosphere, healthful, distinctive, Catholic.
2. Intellectual standards accredited by the University of the State of New York, and Association of the Middle States and Maryland.
3. Modern fire-proof buildings.
4. Sixty-eight acre campus overlooking the Hudson.
5. Athletic field and new gymnasium.

Illustrated booklet upon request.
Sisters of St. Dominic

TRINITY COLLEGE
WASHINGTON, D. C.

A Catholic Institution for the Higher Education of Women

Beautifully located in the Immediate Vicinity of the Catholic University

Incorporated under the Laws of the District of Columbia and empowered by Act of Congress to confer degrees.

Conducted by the
SISTERS OF NOTRE DAME OF NAMUR
For particulars, address
THE REGISTRAR OF THE COLLEGE

IMMACULATA COLLEGE
IMMACULATA, PENNSYLVANIA

Sisters, Servants of the Immaculate Heart of Mary

Fully Accredited

DEGREES:

Arts, Science, Pre-medical, Secretarial, Music, Vocational Home Economics, High School Teacher Certificate.

Swimming-pool, lake, campus, 327 acres, athletics, riding, sports. View-book on request.
40 minutes from Philadelphia

Phone: Malvern 2201 Cable: Marimmac

GIRLS' SCHOOLS

ROSEMONT COLLEGE
ROSEMONT, PA.

Catholic College for the Higher Education of Women conducted by the Religious of the Society of the Holy Child Jesus.

Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts and Science.

For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the Pennsylvania Railroad.

Fully accredited *Junior Year Abroad*

Telephone Bryn Mawr 14
Address REGISTRAR

SETON HILL COLLEGE
Greensburg Pennsylvania

Accredited by
Association of American Universities
Competent Student Guidance
Academic Leadership
A Junior Year Abroad
Honors Courses

Pre-Medicine, Pre-Law, Teacher Training

Degrees in Liberal Arts, Music, Home Economics

Women from 11 foreign countries and 37 American States

MOUNT SAINT JOSEPH COLLEGE
CHESTNUT HILL, PHILADELPHIA

National, Regional, State recognition of degrees in Arts, Science, Music, Home Economics. High School Teacher Certification. Secretarial Studies. Fine Arts.

Unusually beautiful location. Large athletic fields, gymnasium and swimming pool.

Catalogue on application to the Registrar

Ravenhill
GERMANTOWN, PENNA.
Boarding and Day School for Girls
Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

GOOD COUNSEL COLLEGE
White Plains

WESTCHESTER COUNTY NEW YORK
Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard Courses in Arts and Sciences, pre-medical
Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty Minutes from New York

COLLEGE OF NOTRE DAME OF MARYLAND
North Charles Street
BALTIMORE, MARYLAND

An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages.
For Information Address the Registrar.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED